

The Baptist Record

"THY KINGDOM COME"

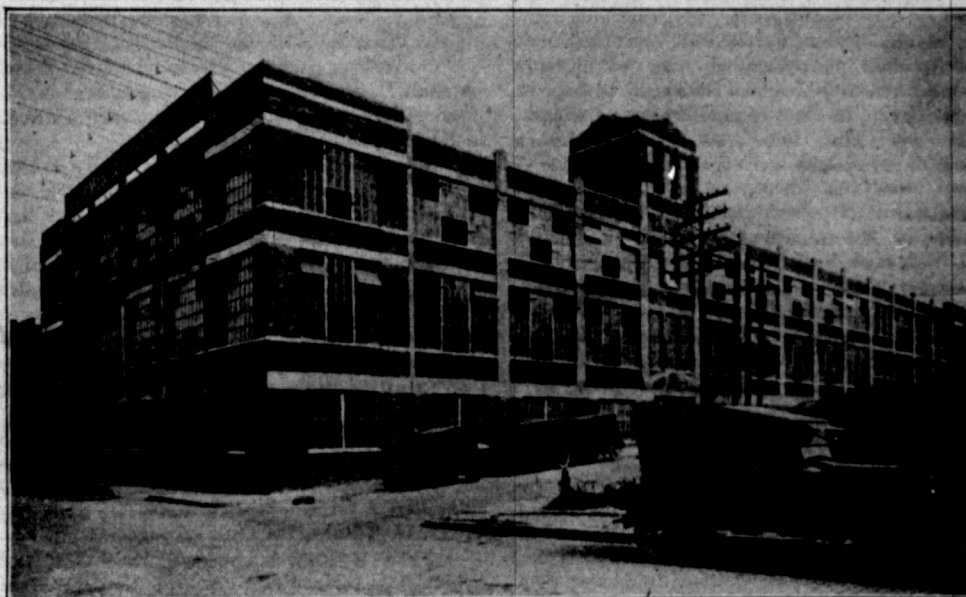
OLD SERIES
VOLUME XLV.

JACKSON, MISS., October 4, 1923

NEW SERIES
VOLUME XXV, No. 40



ADMINISTRATION BUILDING
Baptist S. S. Board, Nashville



PRINTING BUILDING, Baptist S. S. Board, Nashville

Dr. and Mrs. W. Y. Quisenberry found it impossible to get into Russia and so they went from Constantinople to China and Japan.

Pastor H. H. Webb is reported as making a fine beginning in his new pastorate at Moorhead and Sunflower. He has a host of young people to lead and a progressive church.

Dr. Theo. Whitfield has resigned at Gulfport, and made it final. Some time ago he offered his resignation, but it was not accepted. His plans for the future are not yet settled. His work here and at McComb are testimonies of faithful and efficient service.

Sunday the editor had the pleasure of attending the Marion County Sunday School Convention at Kokomo. The speeches he heard were good and the people stood the editor's remarks well. This is one of the best organized counties in the state and the work is in healthy condition.

The Baptist editors of the South had a meeting in Nashville last week. They believe in freedom of speech and exercise it without restraint. There were many questions on which they agreed beautifully and almost as many others about which they differed strongly. But their differences were expressed in brotherly spirit, and the meeting was one of splendid and helpful fellowship. There is no body of men who have a better time together.

The Farmington church, Alcorn county, closed a very fine revival meeting on Sunday, September 2. The pastor, Rev. A. L. Spencer, was assisted by Rev. T. W. Young of the First Church, Corinth. The evening services were attended by more than a thousand people. There was deep interest from the start. There were thirty-two additions to the church. Pastor Spencer baptized 23 fine young people on Sunday afternoon, September 2.

Brother Lee B. Spencer has accepted the work at Oakland and has moved on the field.

Dr. Gunter says that 23 associations in Mississippi gave during the last four months less than \$100 each to the campaign.

The American Baptist Publication Society is approaching its hundredth anniversary, which will be fittingly celebrated February 24, 1924.

The meeting at First Church, McComb, closed Sunday night with 101 additions. Pastor J. W. Mayfield preached and Mr. and Mrs. Blankenship led the singing.

Mr. Lee MacDonnell, a great layman and successful business man of Pensacola, Florida, has accepted the position of Director of Expansion in the First Church of New Orleans.

Brother G. B. Kitchens of Philadelphia has helped in eleven meetings this summer in Mississippi and Alabama. There were about 100 additions, seventy-five of them for baptism.

Dr. B. H. DeMent writes: The Baptist Bible Institute entered upon its sixth session September 18th with the largest enrollment and the finest spirit that we have had at any opening. Students are enrolling daily.

Some people seem to think they have forever disposed of the question of baptism, when they say it is not essential, meaning that it is not essential to salvation. But the same may be said of every duty and every commandment in the Bible, given to a Christian. Not one of them is essential to salvation. Shall we on this account throw them overboard, and refuse obedience to them? This is going too far, you say. But it may as truly be said of any one of them as of baptism.

The church at Clinton ordained recently Brother Holcomb, a student in Mississippi College. He comes from Simpson county, and stood an excellent examination.

Nineteen were added to the Brookhaven church by baptism and nine by letter in a recent meeting in which Pastor J. A. Taylor was assisted by Dr. H. M. King of Jackson.

The main building of the Methodist Orphanage in Jackson, built less than twenty years ago, is so deteriorated that it is necessary to pull it down and build a new one to cost about \$150,000.00.

Brother J. C. Richey was ordained by the Central church, Memphis, after a thorough and satisfactory examination. He comes from the Methodists and says his charge of mind was brought about by a personal study of the New Testament.

Dr. J. B. Lawrence writes from Shawnee, Okla.: It has been nearly three years since I began as pastor of this church, to be exact, it lacks only three months of being three years. During that time our congregations have grown so that we have had to build a balcony adding five hundred to the seating capacity of the church, making the seating capacity of the church now about two thousand. Yesterday at both services we had the church crowded to capacity, and that in spite of the fact that we have at the eleven o'clock hour a junior preaching service for our juniors and the first two years of the intermediates. We have added, during my pastorate, more than a thousand members, over five hundred of whom were by baptism. The membership of the church now is right at nineteen hundred. We are putting in a fifteen thousand dollar organ and planning to begin at once a Sunday School building which will cost us about fifty thousand dollars.

A BACKWARD LOOK IN CONVENTION HISTORY

By President E. Y. Mullins, D.D.,
Louisville, Ky.

I am very glad to comply with the request to write on improving the efficiency of the Southern Baptist Convention. I am thinking of writing three or four articles. In this one I glance backward to the time when I first began to attend the Convention. There are three distinct stages marking the conduct of Convention business during that period.

When I first began to attend the Convention it was a comparatively small body, meeting in Baptist churches, and was truly a deliberative body. The leadership in those days was in the hands of comparatively few trusted men. They were pastors, editors, secretaries, as the case might be. It was easy to apply parliamentary law, because it was a comparatively small body where mutual understanding was not difficult. The problems were few and known in advance of the meeting. The lines of activity were comparatively few. The Home and Foreign Mission Boards in those days were the chief interests. I do not recall that there was any complaint of centralization of power, except among the anti-missionary forces, although undoubtedly there were tendencies then just as they are always in democratic bodies which might be so criticised, whether justly or unjustly.

A second stage which I will mention was after the Convention grew too large to meet in churches and began to meet in public auditoriums. The same general method of leadership was in vogue, but the number of interests greatly increased. Agencies were multiplied. It became increasingly difficult to obtain information about proposed measures in advance. A greater number of misunderstandings occurred on the floor. It took more time to thresh out a point of difference. There was a good deal of wrangling over parliamentary points. But the leadership continued largely as in the past. A few outstanding men in ability or in influence would usually speak the word which would help to solve the problem. They were leaders, not because they sought leadership, for as a rule this defeats itself among Baptists. They were leaders by virtue of recognized wisdom.

The third stage is the one we are in at the present time. The Convention has become an enormous body. We have so multiplied the agencies and interests to be cared for that it is difficult to keep all of them in mind. There are a great many committees appointed at each meeting. The Convention halls are so large it is difficult to hear. Comparatively few voices have sufficient carrying power. The difficulty of leadership of the old type has been greatly increased, because, no individual is thoroughly informed about the merits of the many questions which arise. Thoughtful leaders desire time to consider and weigh before speaking. The outcome has been government largely by committees. Matters are introduced and referred to committees, but this is combined with the individualistic tendency. A few years ago measures were introduced by individuals and frequently adopted by the Convention without consideration on the assumption that they were all right. Sometimes the Convention has to undo its own work. Today there is less of this kind of individualism, in which the Convention acts upon the judgment of an individual, and more action through committees. The tendency now is to carry measures through committees, and the individual who has an interest he desires to see promoted frequently finds himself puzzled and bewildered by the multitude of things claiming attention.

A member of the Kansas City Convention desired a certain thing done. It was proposed and adopted by the Convention. Later when this brother was absent someone else reopened the question and the matter was either referred to another committee or the opposite action taken. The result was that the man who desired that

matters take a certain course was ignorant of the actual course taken until the Convention was over, when it was too late to adopt any further methods for securing the desired result. Thus there is play back and forth between committees—a good deal of confusion and much difficulty in keeping up with the course of events. All this is largely due to the ignorance of the body as a whole concerning matters to be considered.

I may sum up all that has been said by saying that the chief cause of all the changes has been the growth in the magnitude of the Convention itself. In addition to the above results, the following may be named: There is greater timidity on the part of messengers than there used to be. An overwhelming crowd somehow appalls the average speaker. He gets stage-fright at the thought of addressing so many. A second result is that there has been a greater tendency toward disorder. Not a conscious tendency. I do not think there is any motive to disorder in the Convention, but the greatness of the crowd inevitably occasions much moving about on the floor and exceeding difficulty on the part of ushers in keeping order.

The impulse to applause also has grown. This is due in part to the meeting place—a public hall instead of a church. It is due to the fact that the Convention messengers come from every sort of civic and social and political organization, where applause is constant and the accepted thing. It is next to impossible to suppress it entirely. All we can do is to restrain it. Personally, I question whether any presiding officer can do it by making a noise on the desk with the gavel.

Another result which has come from the growth in the size of the body is the difficulty of enforcing parliamentary law in the strict and technical sense of the term. Parliamentary law is the result of experience, the fruit of wisdom and common sense. I suppose I may say truly that good books on parliamentary law are the crystallized wisdom of the past in the conduct of deliberative bodies. But I am personally very strongly convinced that the same common sense which established these rules dictates the policy of making them flexible when necessary. In a body which is deliberative in the correct sense of the word (that is to say, in a body small enough) parliamentary law can be enforced to the letter. In the Southern Baptist Convention the effort to thus enforce it would lead to much wrangling and trouble, as I have seen it done sometimes in the past.

A presiding officer must know parliamentary law. He must know when to enforce it rigidly and strictly. Whenever the rights of any individual or the rights of the body are in any way involved, he must promptly and without hesitation enforce the rules of parliamentary law. This I have sought to do as presiding officer during the three sessions at which I have presided. I may be pardoned for saying that there has not been a single appeal from any ruling I have made during these three years.

So also there have occasionally been times when brethren have been trying to work out a problem or have been seeking to make a motion which would meet a particular situation. As usual, individuals in different parts of the building have thought of valuable points in the immediate connection. Two or three amendments have sometimes been offered at the same time—often an amendment which is not pertinent to the pending question. Sometimes there has been more or less controversy over the phraseology of a motion. Occasionally men in different parts of the building have been unable to hear each other, with the result that men were offering about the same motion at the same time in different parts of the building. Whenever such a complication has arisen and it has been possible for me as presiding officer to suggest a solution, I have not hesitated to do so, and in a number of instances debate was brought to an end and a solution thus found satisfactory to all parties. This is what I mean by bending parliamentary law. It is not

strictly parliamentary for the presiding officer to suggest something as a substitute for everything before the house, but if what he suggests meets the approval of everybody, I hold that it is proper, by common consent, to make the substitution. This in order to save the time of the body rather than to save parliamentary law. Of course, it must always be kept in mind that parliamentary law is not abolished by any such procedure and that it will be enforced strictly and to the letter whenever necessary. It could only be thus suspended by common consent.

The above situation in the Southern Baptist Convention is not occasion for despair, but for thought, patience and faith. I am one who believes that our Baptist democracy has a very strong tendency toward autocratic self-correction; that when abuses arise and unfortunate tendencies begin we are very liable to discover that they are corrected and overcome in a natural and logical way. But this must be done through careful thought on the part of those who are interested and as far as possible by the body as a whole. Frequently it takes time to get rid of abuses.

I am full of hope for the Southern Baptist Convention. I realize fully our present needs and difficulties. I am deeply convinced of the high purposes, the pure motives, the splendid vision of our Convention. It is this which is going to keep it on the main track, true to Jesus Christ and His gospel. Therefore I am not in sympathy with the pessimist. I am glad, with him, to recognize any evils that ought to be corrected and to co-operate with a view to their correction. I do feel, however, that we ought to be patient, thoughtful, prayerful, and perfectly frank in stating the situation and perfectly sincere in our effort to meet it.

THE BAPTIST MOVEMENT IN THE CONTINENT OF EUROPE

By J. H. Rushbrooke, M.A., D.D.,
Baptist Commissioner for Europe.

Dr. Rushbrooke has increased the debt of American Baptists to him by gathering into one small volume a rich store of historical information about the rise and progress of Continental Baptist groups and of their organization into effective, co-operative and administrative unions for the work of evangelizing their respective countries and relating themselves potentially to the task of gospelizing the world. Incidentally the author has recorded a few of the many failures and tragedies of independent work when organized co-operation has become the easy and normal course for individuals and churches to follow.

Dr. Rushbrooke has some pre-eminent qualifications for the task which he has set himself in this book. To scholarly attainments, tastes and habits have been added a close and practical familiarity with European Baptists and their affairs. He testifies concerning things which he has seen and knows. He shows his aptitude for digest and succinct and at the same time clear statement of facts and conditions. This writer has observed this gift in the numerous reports which Dr. Rushbrooke has, during his commissionership, submitted to the boards which are co-operating in the European Program. In this story of Baptist development on the Continent of Europe his peculiar genius for this order of work is made manifest to the public. In a book of 206 pages, printed in large clear type, well leaded, the author has included almost every essential fact of Continental Baptist history from its modern beginning down to 1923.

The story of beginnings by Oncken in Germany, the spread of the truth, its rooting and fruitage in Holland, Poland, Czechoslovakia, Denmark, Sweden, Finland, Norway, Latvia, Lithuania, Estonia, Russia, Hungary, Rumania, Jugo-Slavia, Bulgaria, France, Italy, Spain, Portugal, is told in a most graphic way.

The book closes with a chapter on the London Conference of 1920 which "probably expressed the mind of the Baptists of the world more adequately than any other gathering ever held", and marked a great new day for the cause of Baptist

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people in the lands of Europe. This chapter alone contains history which every intelligent Baptist will wish to possess, and which is worth the price of the book.

We commend without qualification the reading of this book by Southern Baptists generally. It is one of a few books which we have read that is too short for us. We are eager for the larger volume which the author promises and we sincerely hope that nothing may get in the way of his fulfillment of this promise. Meanwhile no Baptist can afford to long deny himself the profit of a reading of this the only account yet available to the public of the heroic struggles and marvelous triumphs of our brethren who are seeking to reopen the channels of New Testament Christianity in Europe.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
July—August, 1923

Auspices Atlantic City Council of Churches

No. 11—Shoes and Character

Shoes divide men into three classes. Some men wear their fathers' shoes. They make no decisions of their own.

Some are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

Every man makes his own choices. And his choices make his character, and reveal it. This is the image in which man is made, this power of his choice. This is man's distinctive characteristic. Every man is an absolute sovereign in his power of choice.

This explains why there is such a tense moral battle on. It's a battle for man's choice. The powers of evil lay siege to every man's will to win his choice. The Man on the Throne is ever wooing man to choose His way.

If that Man be in, the Evil One is besieging to get in, if only by a hair. If the Evil One be in, that Man is warmly wooing to be allowed in, not by a hair, but all the way. And man decides.

Commonly, a decisive victory ends the conflict. That's history. When the daring Drake drove back the Spanish Armada, that settled Philip's ambitions to dominate England and Europe. When Nelson downed the French boats at Trafalgar, that settled the Emperor on the water. And when Wellington faced Napoleon himself at Waterloo that settled him on land, and for good and all.

But here is an exception. Calvary was a pitched battle in the unseen spirit world. The Third Morning After was the decisive victory. The Man of Calvary was the victor. The unseen spirit power was stingingly defeated. Yet the decisive victory has not ended the conflict.

That Man wasn't fighting his own fight. He was fighting our fight and our foe. He offers us his victory, if we'll take and use it. But each man must decide.

We can't win alone. Long years have proven that. Two things must be tied together, that Man's victory and—our choice. But these two, Jesus and a set will—these are invincible. And the decisive factor humanly is our choice.

This is the biggest story of the old Book. Here is the first page. In a garden God says to his human companion: "Eat freely of all these trees. But here is one, the Tree of Choice. Please don't eat of it. I ask you not to, so that you may have the opportunity of showing your love by choosing what I prefer.

"But you choose. You may eat of it if you choose. You're free. Do as you will. But, please, for love of me, use your power to keep in sweet touch. But you're free." That's the first page.

Now, the last page. A free translation makes the thought clearer. Listen: "He that is set in his choice on doing the thing that isn't right, still let him be utterly free to follow the bent of his choice, even though it be against the way I want him to go."

Then the same thing regarding the gutter stage of doing wrong. And then the same thing regarding choosing right. That's the last page.

Now, turn the leaves of the book, slowly, thinking. And, on every page, practically, is this: Choose, choose right; don't choose wrong; choose now. But—you choose. Choose as you choose. Either the word, or illustrations of good choice or bad—that really is the Book.

There's only one knob on the door of a man's heart. And that's on the inside. The Evil One can't come in till the man inside twists the knob and throws open the door. And God won't come in until the door opens freely to him.

Choice makes the man. Right choice strengthens the man. It lets his friendly God in. It defeats the Evil One.

Wrong choice weakens the man. It shuts God out. It lets the Evil One in. It stiffens up the joints of the choosing power. It's tougher work choosing right, easier choosing wrong.

And it's striking that wobbling indecision practically results as wrong decision does. The tempter is strengthened in his approach. God is still out. The door is not open to him. The will weakens. A wobbling will is a weakening will. Not choosing is choosing not to.

It is striking that, as a bit of mere psychology, choice of the Christ includes all moral choices. By common consent he stands for the purest and strongest and humanest.

Choice of Him opens the door for a new power to come into one's life. That power re-knits all the moral fibre of character. No conflicting choice can be made as long as one remains true to that one choice.

And life becomes a succession of choosings. Choice stares in at every window pane. It knocks at every door. It rings the bell unceasingly. Its wireless cries on the wings of every wind. The darkness intensifies the call, and the light brings it sharper and closer home.

And peace of heart, without which there is no strength, comes only in right choice made and unobviously persisted in.

Leigh Hunt was right. A friend looking at his new painting, since so famous, of Christ knocking at the vine-clad door, said, "There's a mistake. You put no knob on the door."

And the painter quietly said, "There is only one knob to the door of a man's heart, and that's on the inside." Every man makes his character by the use of that knob.

No. 12—Faith? Or Fear

From a daily paper we clip the following:

With promise for the best session in years Clarke Memorial College opened its 16th annual term Wednesday with suitable formal exercises. The largest student body in the history of the institution since the preparatory department was abolished was present for the occasion and every indication points toward a record-breaking session. The buildings had been brightened up with an application of paint both inside and out, numerous repairs made and new furnishings and fixtures added, several thousand dollars having been spent this summer in this way.

The new president, Rev. H. T. McLaurin, was master of ceremonies at the gathering and the chief speaker was Prof. Claude Bennett of the state department of education, being supervisor of public schools. His address was full of sound advice and left its impress. Others who participated in the exercises were Rev. J. C. Richardson of Forest, who delivered the opening invocation; Rev. N. B. Harmon, pastor of the Methodist church here, who conducted devotional exercises; Rev. W. H. Thompson, pastor of the Baptist church, who delivered an invocation; Mayor W. W. James, president of the board of trustees, who addressed the gathering; Judge Jeff Kent of Forest, member of the board, and others. Following the speeches Rev. J. C. Richardson announced that Mr. Lackey of Forest had offered a gold medal to be given annually to the student who made the greatest progress in scholarship during the session.

EUROPEAN TRIP

By W. E. Farr

On the 26th of June we left Grenada, going by way of Chicago and into Canada, stopping at Niagara Falls, which is considered one of the great wonders of the world. This of course means that it is the greatest in the world. On the American side of the Falls the drop is one hundred and sixty-two feet; on the Canadian side it is one hundred and forty-eight feet. It is estimated that ten million feet of water pass over the Falls every minute. It was our privilege to go under the Falls on both sides. There is not any sight in all Europe that compares with the above.

On the Canadian side there is a steel barge which hangs to a large rock near the falls; from this two men were rescued when it lodged there. There is also within a few feet of it, lodged on another huge rock, a submarine chaser from which five men were rescued. This submarine chaser, we are told, was loaded with whiskey and manned by bootleggers. Had it not been for the heroic and dangerous work of the rescuers these five men would have been dashed to pieces, so the moral is—let booze alone.

Below the falls is a section which is called the Whirlpool. We were told that the water in the center of this whirlpool is fifteen feet higher than on each side. It was so rough and running with such rapidity that I did not take the pains to measure it to see if this statement was true; if the readers doubt it let them go up there and measure it—most too dangerous for me.

It was our joy to go from Albany, N. Y., to the city of New York on the Hudson River, riding in one of those beautiful little palaces that float upon the Hudson. On either side between the two above mentioned cities are many lovely homes facing the Hudson River. From the river it seemed to us that everything possible had been done to make these homes inviting and comfortable. There were many mountains to be seen along the wayside.

New York is some city. With its thousands of beautiful apartment houses and residences, with its millions of people, and of automobiles (or so it seemed to me), it causes one to wonder what next. Sometimes you would have to stand on the corner of a street ten minutes waiting a chance to get across between the automobiles and the jamming crowds.

It was our privilege to spend a Sunday there and attend services at the Calvary Baptist Church, hearing that eloquent, gifted and consecrated pastor, Dr. John Roach Straton, who is indeed a great preacher—the only preacher we are told in the city who has the grit to preach the real truth and go after the dancing and gambling elements of the city. And don't forget while you are reading this, that he preaches to thousands—which is an evidence that people yet delight in hearing the gospel as it is preached in its purity and with its teachings showing that the Lord of Heaven and earth frowns upon the sins of the day.

Before leaving this city we visited the Woolworth building, which is fifty-seven stories high, and stood on the top story viewing every section of the city of New York with its millions of inhabitants. To me this was a wonderful sight. Our next visit was to the Statue of Liberty. This is the largest woman I have ever seen, with uplifted hand, facing the East. She can be seen for miles and miles, but she is the quietest woman I ever met—guess she has a right to be, since she is a statue.

The Leviathan

Just as the clock reached eleven on Wednesday morning, July 4th, the Leviathan sounded her whistle indicating thereby that she was beginning her maiden journey across the mighty deep. To me this was the most wonderful sight of my life. Hundreds of boats of every size were along the wayside and about the harbor, ringing their bells and blowing their whistles, and thousands

(Continued on page 7)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THEIR VOICE IS NOT HEARD

If you will read the Nineteenth Psalm in the old version, omitting the words which are printed in italics, you will find that it says: "No speech nor language, their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." This was spoken of the shining heavens above us, but it is clearly applicable to the work that is being done by the Sunday School Board in Nashville. Like the sky above us it is wonderfully silent; there is no noise and clatter. Those who do its work are not long on speech making; but there is no agency which is sending its message to so many people, and its printed lines are gone out through all the earth and their written word to the end of the world.

Its leaves fall from the presses as light as the manna in the wilderness and lie on our tables and desks as the snows drape the slopes of Hannon, from whose waters the thirst of tribes and travelers is slaked in all the lands below. Not only does it reach more people than any other agency in our denominational work, but the pages that go out from the Board in Nashville give articulation and voice to more of religious experience and aspiration, move men and women with a message than any other department of our work. Think how many preachers, teachers, missionaries, secretaries and experts in various lines are finding an avenue for their messages to the world.

These things are said not in disparagement of any other phase of the work. These have always had and will always have our hearty support. But they are said for two reasons. First, the Sunday School Board, like the religious papers, has been busy advocating all the other interests and has said little for itself. Hence our people do not know the immensity and value of its work. The other reason is that the writer did not realize it himself till a recent visit to this great plant in Nashville impressed him with the growth of the Board's work.

He recalls how on his first visit to the Southern Baptist Convention after becoming a young pastor at Vicksburg, he saw this barque launched in Birmingham in 1891. It threatened to be a squally time for the barometer was already giving symptoms of alarm in many quarters of the South. Some big guns were trained on it which afterward defended it. Dr. Broadus stepped into the breach and it was voted without discussion, much to the disappointment of some of the speech makers.

But that is ancient history and this is not a historical narrative. Southern Baptist editors were invited to come and see. So last week we went and saw. There are three buildings, close to one another and adapted to the varied work of the Board. The first is the Administration Building on Eighth Avenue, finished nearly ten years ago, but since enlarged and valued at \$320,000.00. It has five stories used mostly for offices of the various departments; the basement for storage, the fifth floor as a stock room; the others for secretaries of departments, such as corresponding

secretary, business manager, educational and architectural department, organized classes, order department, editorial department, home and foreign fields, B. Y. P. U., survey and statistics, etc. These departments alone give some idea of the scope of the work undertaken by the Sunday School Board. Room is rented to the Tennessee state work, budget director of the S. B. C., publicity, etc.

But this is only one of three buildings. The other two have been only recently constructed at a cost of \$251,324.32 and \$223,556.13, respectively, as Shipping Building and Printing Building. The one has six floors, besides basement and sub-basement. The other has two floors and a basement. It is impossible for a visitor to suggest anything needed here that they don't have; elevators, pneumatic tubes and automatic telephones, chutes for carrying packages, and all machinery and equipment for printing and shipping. The auto trucks are loaded in the basement; a U. S. postal clerk supervises the tons of mailing going out which goes direct to the railroads. About a hundred men and women are busy in the shipping rooms and as many more in other departments.

Nothing could be more interesting than to watch the big printing machines and presses, many in number. This machinery is the property of a contracting printer, but can be taken over by the Board after a period of time if desired. Enough Sunday School literature to fill a good sized house was being prepared for shipment, besides missionary literature and stores of books. A million dollar business annually is now already passed and the work has just started. We give some pictures of the buildings which speak for themselves. Let us praise God for what was conceived in the mind of Dr. Frost, and has materialized so largely in the hands of Dr. Van Ness and his staff of assistants. And let us pray Him to guide, enlarge and sanctify this work to His glory.

INDEPENDENCE AND CONTRARIENESS

If there is one thing which Baptists believe in and stand for more than any other people in the world, it is the principle of individual independence. We believe in it with our whole souls, not because it is a distinctive badge of Baptists, but because of what it is worth to the world. It is the hammer that strikes the shackles from all slavery, bodily, mental and spiritual. It is the sword unsheathed which puts to flight all the alien armies of tyranny, political and ecclesiastical. It is the seed in which lies hidden the germ of progress for the individual and the race. Every man his own master, subject only to Jesus Christ as his authority is expressed in his word. Without this independence the Spirit of Jesus can never find expression in a regenerated and restored man, or a restored world. Not until all authority and dominion and power shall be the expression of his unhindered will, can the kingdom of the world become the kingdom of God and of Christ. This truth of the value of independence cannot be put any too strong, nor accepted with too implicit faith.

But every substance has its shadow, and every worth while truth has its counterfeit or perversion. This one is no exception. Contrarieness is the caricature of independence. There are some men who don't know whether they are independent or not unless they can be contrary. Or they don't know any other way of showing to others that they are independent except by contrarieness.

A suggestion by somebody else as to what would be the proper thing to do, or the proper way to do the thing, is sufficient provocation to do something else or to do it in some other way. Or they may not even hint at something else or some other way, they may simply reject the suggestion and do nothing. The only reaction you

get from their minds is the determination not to do what is suggested.

There are Baptist people and churches in Mississippi that wouldn't have anything to do with the 75 Million Campaign, just to show you they didn't have to do what was suggested. They can get off to themselves and crow about Baptist independence like a bobtailed rooster on a dunghill, but they will never be found scratching for worms. We will soon be winding up our present 75 Million Campaign. It is a good time for those who didn't like this method to come up with one they do like. But if the Baptist people can agree on a suitable program, and they will, then let every man of us set his hand and head and heart to it to make it go. If there is anybody who doesn't like it, then let him prove that it is not good by making a better one and then making it go.

ROUND ABOUT PARIS

This is written on Friday night, August 3rd. We Americans have just read in the papers of the death of President Harding and are greatly shocked by the news. This morning I bought a New York Herald published here in Paris, and read that the physicians believed him out of danger. We had seen in the Berlin and Cologne papers accounts of his sickness, and had each day looked to see how he was doing. He will be greatly missed for he had shown great prudence, and patience, and goodness.

We had been out for an all day trip and got back to the hotel at five in the afternoon. A woman in front of the hotel had an armful of papers and was yelling like mad and selling them rapidly. I couldn't understand what she said, but I got a paper and read "Le President Harding est Mort", President Harding is dead. May God comfort his family and guide the nation. But this is not news to you.

We started this morning for Versailles. First on the way we were shown the house in which the Duke of Wellington stopped when he was in Paris after putting Napoleon out of business. We passed out of the city through the famous Bois (Woods) of Boulogne, a beautiful forest of 3,000 acres belonging to the city. There are in it two beautiful lakes with swans floating about. We passed out of the ancient Gates of Paris, by the only fort which the Germans did not capture in 1870, past the church in which Napoleon's first wife is buried.

Our first stop was at Mal Maison. This was called the "Bad House" because it was the rendezvous of a bunch of bandits a long time ago. It belonged to various people till Josephine, Napoleon's wife, wanted it and he bought it and fixed it up for her, where she lived from 1799 till her death in 1814, though Napoleon divorced her in 1809. It is now used as a museum in which a multitude of relics of Josephine and Napoleon contributed by various people or secured in many ways have been gathered together. It would be interesting for you to see them but the enumerating of them would only tire you. They are beds, china, pistols, pictures, letters, furniture and most everything you can think of and some that I can't. One stuck in my memory, a little present which Josephine gave Napoleon after she was divorced, which was an eagle attacking and vanquishing cupid, which means that his ambition had overcome his love for her. Here were also her embroidery, his death mask, bath room, drawing room, music room, billiard room, hall of honor, council room and library. We were also shown the ancient carriages in which they rode.

We passed through Petit Treanon where we were shown the house of one of the "favorites" of Louis Sixteenth. I was pretty well fed up on royalty by this time and was ready to start another French Revolution, but I stuck to the guide who carried us through the whole show, till I was thoroughly gorged on the glory of kings and their villainous morals. But we had come to see Versailles and I had to see it.

We drove through beautiful forests and along good roads till we came to the palace which is ten



SHIPPING BUILDING



MEMBERS S. S. BOARD—Annual Meeting, Nashville, Sept. 26, 1923

or fifteen miles from Paris. It is a wonderful building and no mistake. But I can't take you through it. I tell you I am tired of it, sick of it. But it is great if you can stand it. We fortified ourselves with dinner out there at a hotel and then waded in. The building is said to be 2,139 feet from one side to the other, which is more than one third of a mile or about four or five city blocks. It was begun by Louis Thirteenth and Louis Fourteenth thought he had to complete it. You hear nothing now but "Louis Fourteenth! Louis Fourteenth!" all the time. It is worse if possible than Frederick the Great in Berlin. Of course they sing the charges on Napoleon too. It was finished about 250 years ago, and is estimated to have cost a hundred million dollars. We did not see so much of gorgeous trappings as at Potsdam for the kings out here went out of business sooner.

They show you the chapel and the organ on which Mozart played and where Marie Antoinette was married. Then there are rooms named for nearly all the heathen gods from Hercules to Apollo, not skipping a goddess or two. The paintings are wonderful if you don't get a crick in your neck looking up at the ceiling to see them.

But about the only room that you and I are interested in is what is called the "Room of Mirrors". This is a very long hall with seventeen immense mirrors on one side and seventeen windows on the other. But the interesting thing about this room is that right here is where the allies showed the German delegates where to put their names at the bottom of the page on which the peace treaty was written after the world war. They said they had "no delusions" about who won the war and signed the treaty right there in the room where Kaiser Wilhelm the First had been crowned Emperor of Germany after whipping the French in 1870. They say chickens come home to roost.

I am not surprised that the people got tired of the king business. They are not an expensive luxury; they are an abominable nuisance. I feel like kicking myself for going around looking at where they once lived. But they had mighty fine houses, and have left a heap of pictures and statues of themselves.

The First church of McComb is in a great revival, the most far reaching in many years. Pastor J. W. Mayfield is preaching in the Tabernacle which seats 3,000 and it is well filled. The meeting is reaching out to other churches in town. After a week's meeting the invitation for membership was given Sunday and 62 joined. It will continue through this week. Mr. and Mrs. J. L. Blankenship are conducting the singing.

"Charity covers a multitude of sins" in a sense which Peter never meant it to do, 1 P. 4:8. It would include among church members people who are guilty of almost any sin, and among Christians those who deny the deity of Christ or his atoning death, or his resurrection, or the inspiration of the Bible.

The report which the Foreign Mission Board gives of receipts does not include a check for \$2,856.06 which some how failed to reach the Board. But a duplicate check has been sent which did not reach Richmond in time to be included in this report.

The papers now report the unconditional surrender of the German government to the French in the occupying of the Ruhr Valley, and the cessation of passive resistance. We hope they will act in good faith and will pay France and Belgium what they owe on reparations. There was nothing else for the French to do but occupy the Rhine Valley and enforce payment of what was promised, but what Germany refused to pay. Every effort has been made by Germany to evade payment, and the French have made up their minds to stay there till payment is secured.

Brother W. S. Allen says that Mississippi Womans College had a very fine opening. The church will begin a protracted meeting the second Sunday in October, Dr. Lovelace of Clinton preaching. Many will be interested enough to pray earnestly for the meeting.

It is said that Mr. J. Frank Norris smelled heresy in the Baptist World Alliance, clear across the ocean. Well, some folks that were not there saw or smelled a whole lot that wasn't there. To a man who has been eating Limberger the whole world smells rotten.

Brother C. S. Thornton has been called to High Hill church in Smith county, where he recently closed a meeting of three days in which six were added to the church and the people greatly revived. The church has been without a pastor for more than two years. They have a new church building nearly completed and are planning for another revival soon.

Dr. W. E. Farr is giving his people of First church, Grenada, reports of his visit to the Baptist World Alliance and to Palestine. This has filled his enlarged auditorium on Sunday nights. At a recent service four grown people were received into the church.

Brother H. L. Johnson rejoices that the destitution about Water Valley which has burdened his soul is being met in a measure by the members of the Water Valley church. Since their great revival last spring, the members have been going into the country and holding evangelistic services and conducting Sunday Schools at school houses where there are consolidated schools. Four of these places now have Sunday Schools. On a recent Sunday night at Water Valley, Pastor Wayne Alliston baptized four from one of these mission points, and the people from these outlying communities greatly assist in the services.

Marion county Baptists will have a convention at Kokomo the fifth Sunday with a program which is based on State Missions, giving consideration to all work within the state.

The first Sunday after the colleges opened in Clinton there were more than thirty additions to the church. The young people think of it as their church, and they are a great factor in all of its work.

A brother sends these queries, asking for an opinion. We give our judgment based upon the Bible and such common sense as has been vouchsafed to us: "Does Baptist usage recognize alien baptism?" Baptist usage differs in this matter, according to the judgment of the church. We have not known any such practice in Mississippi, and do not believe immersion by other denominations is baptism at all, for the reason that it is not for the same purpose as taught in the Bible. A man or a church which practices both sprinkling and immersion cannot purpose to symbolize burial and resurrection by them.

Another question is asked, as to whether the ordination of a deacon by the pastor without the participation of other deacons is justified. We should say this is a question of courtesy and propriety and does not affect the validity of ordination.

A third question was as to whether the deacons possessed the prerogative of settling personal differences. This is a matter which is the duty of any member of the church and belongs to nobody officially. If the deacons can do it, certainly everybody should be grateful to them for the successful performance of a Christian duty.

All Day Meeting in Every Church—October.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

"STEWARDSHIP NUGGETS"

"There must be more giving or there will be more grasping."

"Be ye doers of the word, and not hearers only." "If ye love me, keep my commandments."

"Lay not up for yourselves treasures upon the earth." "If riches increase, set not your heart upon them."

"Men cannot become niggardly and mean while they set apart a fixed proportion of their income for Christ."

"God so loved the world that he gave—we are to give because we love." Have you any gift too good for Him?

"The silver and the gold are mine, saith the Lord of hosts." Yes, every coin we have is literally the Lord's money.

"Whosoever shall lose his life for my sake and the gospel's, shall save it." "He that soweth bountifully shall reap also bountifully."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction."

"Give unto the Lord the glory due unto his name; bring an offering and come into his courts, worship the Lord in the beauty of holiness."

"There was a certain rich man which had a steward; and the same was accused unto him that he was wasting his goods." Was that steward you?

"Do as thou hast said, but make me thereof a little cake first." "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

"Sell what thou hast and give."

SUNDAY SCHOOL BOARD TAKES FORWARD STEPS AT ANNUAL MEETING

By Frank E. Burkhalter

Many forward steps definitely related to the general work of Southern Baptists were taken by the Sunday School Board at its annual session September 26, the meeting having been deferred from June in order that the members might have opportunity to view the new building projects and view the work of the new year with these improvements out of the way.

Among the chief actions of the Board were the following:

1. Reaffirmed its policy to publish its periodicals at a reasonable price, as low or slightly lower than others; to manage its business prudently and economically; and to use its earnings for the extension of direct Sunday School, B. Y. P. U., and tract and book work. It was pointed out in the discussion of this policy that the prices of the Board on its literature are already on the average, lower than those of other houses, considering the number of pages, binding and other items entering the make-up of the publications.
2. Reaffirmed the definite policy of providing

a definite budget for extension work each year. In this general connection the following recommendations of Secretary Van Ness were adopted:

- (1) That price reductions of approximately \$15,000 per quarter be made on the uniform and graded periodicals, beginning with the second quarter of 1924; (2) that a budget for extension and benevolent work of approximately \$300,000 a year be anticipated for the next two years; and (3) that considering the present investments of the Board as representing a capital of \$1,000,000, the Board, without prejudicing its benevolent work, ask the Southern Baptist Convention to authorize the accumulation of a reserve fund up to 5 per cent on this capital in any one year.

3. Continued the financial support given the various state boards in the conduct of Sunday School and B. Y. P. U. work in their states.

4. Appropriated a budget of \$40,000 for 1924 for the work of rural Sunday School and B. Y. P. U. extension in the various states, these states to supplement the amount received from the Board with a like sum for this work.

5. Authorized the naming of an additional worker in several of the departments engaged in field work.

6. Authorized the Architectural and Survey Departments to carry on a program of enlistment looking to the aiding of country churches in the remodeling of their one-room houses of worship to the end that more effective Sunday School work can be done.

7. Adopted a general operating budget for the ensuing year of \$292,750.

8. Retained both the American Revised and the King James Versions of the Scriptures in the main Sunday School lesson helps.

9. Authorized the corresponding secretary to take up with the Foreign Mission Board the advisability of a special effort looking to the establishment on the mission fields in Europe of the Sunday School methods, including teacher training, that are employed by Southern Baptists.

Editors of the state Baptist papers of the South were invited to attend this special meeting and look over the new buildings of the Board, and a number of them found it possible to accept this invitation. The new six-story-and-basement building on Ninth Avenue, immediately in the rear of the main structure, is now being occupied by the mailing and shipping departments, and is utilized also as a storage house. It is equipped with all the latest conveniences for the expeditious handling and filling of orders and will mean better service for patrons of the Board in this respect. The other new structure, located at Commerce and Tenth Avenue, is really a modern factory and is occupied by the Marshall and Bruce Printing Company, which has the contract for printing the regular publications of the Board. The structures, including the lots, are valued at approximately \$500,000, will be paid for by January 1, 1924.

"ALL BAPTIST OBLIGATIONS COULD BE EASILY MET IF MISSISSIPPI BAPTISTS WERE TITHERS"

Baptists of Mississippi could easily discharge their obligation that they have already incurred and do much more both locally and generally for God's cause if they could come to the whole-hearted practice of the principles of Christian stewardship.

According to the latest available figures of the Baptist strength in this state, there are co-operating with the state convention a total of 186,474 Baptists. In the last report of the United States Census Bureau, the average per capita income

for every man, woman and child in this state is \$351.00. Assuming that Mississippi Baptists are average people, their income each year is \$65,452,374.00. A tenth of this amount if given to the Lord would place in our Baptist treasury each year \$6,545,237.40. Then if this large figure were equally divided between local church expenses and missions, education and benevolences, there would be available for each of these objects each year a handsome total of \$3,272,618.70. This would represent an advance for local church expenses over our gifts to this object last year of \$2,340,055.29 or an increase of 250 per cent. The advance in gifts to missions, education and benevolences would be \$2,773,533.85, or nearly 600 per cent.

Mississippi Baptists if they should once adopt the tithe as a minimum of their gifts to the Lord's work, would not only greatly reinforce every phase of Baptist endeavor both in the homeland and on the foreign fields, but would reap such spiritual blessings in their own lives as they have never known before.

GOES TO BLUE MOUNTAIN

Sunday, the last day of September, will be my last day as pastor of the Columbia Baptist church. I have been here two years and three months. They have been fraught with a pleasantness and happiness that will not cease with the coming years. Perhaps no church could have come between me and this church, save Blue Mountain. Every evidence of esteem and confidence of this great church has been shown me and mine. The preacher who comes after me will find one of the best and most inspiring churches in the state or anywhere.

I solicit the prayers of all that I may be able to be a preacher and pastor and leader of that responsible church in Blue Mountain which covers so much of the state and the South.

In Christ,

W. R. COOPER.

Next to the pastor, the most vital and necessary factor in the life of our rural churches is the church house. What can the best church with the best pastor in the land accomplish without a church house? There can be no indoctrination, no enlistment, no edification, no plans, no work, nothing without a church house. And if perchance the church house has been built, but without any knowledge of or concern for the great three-fold needs of modern church life—worship, instruction and social fellowship—and no storm wrecks it and no fire burns it, the church is perhaps, in worse condition than being houseless.

Alas, how great and how tragic is the need for modern church houses and pastors' homes for our rural churches!

E. P. ALLREDGE.

Brother W. M. Shelton of Derma writes: By invitation, Rev. J. M. Spikes of Newton delivered a very forceful and able sermon here today at the Baptist church, after which the church unanimously called him to the pastorate, and he will move here soon. Brother Spikes is a very fine young man, and in his consecrated manner and untiring efforts has done great good in the Kingdom work, and we are indeed glad to have him among us.

Brother H. L. Rhodes writes from Ackerman: We had a very impressive service last night. The building was filled to its capacity with people from the different denominations in town and some from the country who came to witness the solemn ordinance of baptism. After a brief service of song and scripture reading, Rev. H. G. West, the pastor, baptized 41 happy souls. There are two others who will be baptized later. During and since our recent meeting, in which Brother West did the preaching, in addition to those baptized last night we have received forty by letter. Praise the Lord for His wonderful love.

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(Continued from page 3)

upon thousands of people who had gathered at the water's edge waving their hands, handkerchiefs, hats, umbrellas and sticks, and shouting to the people on this great floating palace, the mistress of the seas. It is impossible to describe my feelings, for I have never witnessed anything like it before or since, nor ever hope to again. There were also twenty aeroplanes circling round and round over the Leviathan, indicating their wishes for a safe journey.

Crossing the ocean on this great boat marked a new epoch in my life. I soon made the acquaintance of one of the officers who seemed to take pleasure in showing us over the boat, and here are a few things about this vessel. It has forty-six boilers and of course burns oil. The boiler rooms are three hundred feet long and divided into three sections. It holds nine thousand and two hundred tons of oil, and has two hundred and seventy firemen; if they burned coal it would take seven hundred firemen. When the United States took this boat from Germany it was a coal-burning boat, but we converted it into an oil-burning one. To me it was a great sight to be in the boiler room and to see these men as they watched every movement of every instrument in all of their section. From tip to tip this boat is nine hundred and sixty-feet. There are thirty watchmen on it. They have everything in the world, it seems to me, to make life happy and this boat inviting to the passengers. It has the most beautiful swimming pool I have ever yet seen. There are many other things I might say that would be of interest, but with her crew numbering eleven hundred and about three thousand passengers you can see it was almost a city floating along on the water. I am glad to say that I did not have sea-sickness going over.

London

We arrived at South Hampton, England, which is eighty miles from the city of London. When we bought a ticket the ticket read "South Hampton to Waterloo." Waterloo is the station within the city limits of London, so immediately we "met our Waterloo." It was a funny sight to me to see the trains, not only in England but in all of Europe as well, for they are all alike; the plainest engines I have ever seen; peculiarly constructed coaches in which to ride; something new under the sun to me to see the coaches marked first, second and third class. However, before we finished the journey I was glad to know that they were marked that way.

London is some little city. The tallest building in the city is only twelve stories; they have a law that forbids them to build any higher. When I was sightseeing in the city we passed the old Curiosity Shop, which is a little frame building—the only wooden structure that I saw in London. In this shop Charles Dickens did much of his writing. The Busch Memorial Building just recently finished is a gift from the American Busches. (I am sure you know the Busch family in America.) On this building are these words: "To the English Speaking People."

St. Paul's Cathedral, which was started in 1675 and finished in 1714, is one of the three largest in the world. In it is a tremendous pipe organ divided into six sections. This building cost over four million dollars, which was raised by a direct tax on coal. The Tower Hill was the next spot visited. We were shown in here the place where thirty-two German spies were shot during the late war. William I. started the construction of this tower in 1075 and Henry III. added new parts in 1230. Inside of the inner circle, safely guarded by soldiers, is a little section where the King's crown and other most valuable jewels of England are kept. You pass by five sets of guards before getting into this room and then you must not only have a ticket, but a guide who is known. The largest diamond, which is one among many, is five hundred and sixteen carats, the next being three hundred and nine and a half carats.

In less than one hundred feet from where these jewels are securely kept under guard, is a section of the Tower where when the guard is lecturing

and telling of the hundreds of people who have been put to death you can almost feel yourself wading in blood. It is called The Bloody Tower. The spot was pointed out to us where a woman was beheaded at the age of seventy-two. She was ordered to put her head on the block, which she refused to do; they then turned the axe toward her, made a stroke—she standing motionless—that missed her neck and cut her head and neck and part of her shoulders off. The fact is, our guide told us of so many deaths and of such awful punishment that we were nervous from nose to toes when we got out. It is a joy to know that those days are in the past and we hope they will forever remain there.

There are many other interesting things which might be said about the city of London, but the last I shall speak of is Westminster Abbey. It was erected in 1045. Underneath its floor sleep such men as Gladstone, Dickens, Shakespeare, Burns, Tennyson and Browning, but to me the most interesting of all was David Livingston, God's mighty missionary. You can also see the tombs of many of England's great kings and queens. The fact is that by the time we reached the front door coming out, I felt a little bit "ghostly."

Our next visit was to Stratford-on-Avon. Of course to the reading world this place is especially interesting, as Shakespeare was one of the world's greatest writers. Time forbids me to tell many interesting things about this little city. From here we went to Birmingham and to Liverpool, the two great industrial centers. The latter place has more than a million people.

Ireland

Crossing the Irish Sea at this point, we went into Ireland, arriving at Belfast, which is a great city where the ship-building yards are located. Such ships as the Titanic, Majestic and many of the other floating palaces were built in these yards. Four hundred and twenty-two thousand people live in this city. Here is located one of the most beautiful parks in the British Isles, called the Bellevue Park. You go out to this park on the street car and climb up two hundred concrete steps. This park has been made by digging into a mountain-side and terracing it. From its summit you can see thousands of little Irish farms with not a fence to be seen separating them. It is wonderful to stand and gaze upon the growing crops and the beautiful homes painted in many different colors. Most of them look like they had recently been painted, making it a beautiful scene. About five o'clock in the afternoon there came to this park a great band, making some of the most beautiful music I have ever heard, and by six o'clock there were several thousand people, with their evening lunches, scattered all over the mountain-side, seemingly enjoying themselves. I guess it is needless for me to say that these Irish people drink. I might say that they drink a little and wallow in it much, so you can guess the rest.

Scotland

It was our privilege to spend a Sunday in Glasgow, Scotland, a city of more than a million people, and to hear one of the great preachers at the First Baptist Church. Most of the preachers have these three letters at the end of their names: "D. S. O." For a while I could not figure out what they meant, but at the close of the morning service—which was 1:30, I decided they must mean "Don't Stop On Time." There are many beautiful homes in this city, it being a great commercial center, in fact one of the greatest in all Scotland.

Edinburgh, Scotland, is a city of 420,000 people. The first thing we noticed the first morning we were there, was that the main street looked as if there were thousands of police on each side; not a soul, not a car or a vehicle of any kind was going up or down this street, and of course we asked for an explanation. The reply was, "We are waiting for the king and queen to drive by." Never having seen a king and queen, we with thousands of others stood on the sidewalk for several hours awaiting their coming. To my surprise, when the king and queen came in sight

they were in a beautiful carriage drawn by two white horses; immediately in front of this carriage was another drawn by four horses; in this carriage were detectives, sheriff and chief of police.

Just after the king and queen had passed a Scotchman, seeing that I was an American asked me what I thought of the king and queen, as he had just heard me say that I had never before seen one. My remark to him was, "He is simply an ordinary looking guy to me as an American," which was a very amusing remark to him. His reply was, "Well, I guess you are about right after all." From this city we went out into the Scotch mountains about two hundred and forty-five miles, seeing indeed some really great scenery, such as lakes and great mountain peaks, travelling many miles without seeing a living soul except a shepherd watching his sheep. The country is picturesque. The people of England, Ireland and Scotland are great folks and impress one with the fact that they are not living for themselves alone. In Edinburgh you see the old home of John Knox and the new church which has been built on the site of the old one.

Norway

From Edinburgh we went to Newcastle, England, which is some little city itself; in fact one of the great sea ports of England, located on the North Sea. Crossing the North Sea from there we landed in Bergen, Norway, at ten o'clock at night on July 18th. At this time of year they have no night there and at two o'clock in the morning we could read a newspaper. Bergen is a city of one hundred thousand people, most of the homes and the buildings in the business section being modern. Between this city and Christiania we passed some of the greatest mountain peaks in all Scandinavia; from these mountain tops the snow never melts entirely. To me it was a wonderful sight at this time of year to gaze upon great snow banks. Tunnel after tunnel did you pass through. By the side of the railroad you could look down hundreds and hundreds of feet, the railroad being very crooked. You could view tunnels ahead of you that to me looked very small for a train to go through. I was reminded of what the old negro said the first time he ever saw a tunnel, when a train which was a fast train dashed by and disappeared from sight; the old negro said, "Well, dar she's gone!" and someone asked him what his opinion was. He said, "I ain't got none, but I'se a wonderin' what would a happened if that train had a missed the hole." The government was more than twelve years constructing this road.

As you will recall, Christiania is the capital of Norway. In this city is a great Baptist college. It is not as large as many of the capitals of surrounding countries, having only 260,000 people, but it is a beautiful and clean city. They have a great railroad system and more up to date cars than you find in any of the other small countries.

(Continued next week)

October—Cash Gathering Month. Gather It In—Send It In.

Brother D. W. Moulder assisted N. F. Carlisle in a great meeting at Dushan Camps, Jasper county. Brethren L. D. and L. G. Bassett were also in attendance. There were 40 added to the church, which had only nineteen at the beginning of the meeting. Thirty were baptized, twenty-five of these being men and boys. Many said it was the greatest meeting they ever attended. Many started family prayers, men carried their Bibles to work with them and a prayer meeting is held each day in the woods at noon hour. They gave the visiting preacher \$103.50 and the pastor \$40.00.

Northern Baptists lost four churches and five mission residences in the recent disaster in Japan. Other property was damaged and three native church members lost their lives.

All Day Meeting in Every Church—October.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

An Interesting Letter

Rio de Janeiro, Brazil,
 July 7, 1923.

The Minnie Landrum Y. W. A., Jackson, Miss.
 Dear Girls:

It is now some weeks since I received your nice letter. I am really ashamed that I've waited so long to answer, but the last few weeks my work has grown so much heavier. I have not been able to do very much letter writing. Miss Neel, one of our Rio missionaries, has had to go to Victoria to help Miss West there while Dr. and Mrs. Reno and family are on their furlough, so I am dividing my time between two schools, the day school and the Girls' Boarding School, and it keeps me on the go—I'm not complaining though because I love to be kept busy.

I wish I could have had you girls with me this afternoon. Another of my duties is to direct a Y. W. A. of 25 Brazilian girls and we meet every Saturday from 1 o'clock. This afternoon our subject was on Missions and the girls did so well. I do love to listen to them as they try to render their programs. Most of them come from very poor homes and have not had many opportunities and they do well considering these things. Three weeks ago I visited in the home of the Chairman of the program committee. She lives three miles from the railroad and it is about 50 miles from Rio. Her father met us at the station in an ox-cart drawn by six oxen. It took us two hours to go the three miles. It was my first experience in an ox-cart, but I would not take anything for it. The cart, of course as you know, has only two wheels. The bed and sides were covered with straw mats and the top was a dried cow-hide. With every turn of the wheel there was a shrill shriek. There were seven of us in the cart and we had to remain in the one position for two hours, as we had no room to change. Finally we reached our destination. Maria, the chairman, is a very sweet Christian girl. She has six sisters and three brothers. Her mother and father have been Christians only two years, and my heart was deeply touched as I listened to them testify of the blessings that had come to them the last two years, also lament that they had not known sooner the joys of a Christian life. This family is a hard working family, but their methods are yet very primitive. The house with the exception of two bedrooms, dining room and a little parlor have dirt floors and as soon as night comes on they would close the doors and windows just as if the night air was poison. Maria is attending school in our girls' school now and I believe she will be able to help her community in many ways when she goes back.

We attended a two days' institute in this community and the people were very appreciative of our going. About fifty of them walked to the station to see us off when we left. It was a great trip for me because it gave me an insight into the average Brazilian country home and their great needs. We have five or six missionaries who spend the greater part of their time working in the interior in communities like these, but oh, how we do need more, because there are

so many sitting in darkness yet, who have not heard for the first time the true story.

Two weeks ago I had another nice trip to Sao Paulo. We had a meeting of the South Brazil missionaries to discuss plans for the coming year. There were about 25 missionaries present and we were there for four days. The meeting was fine, the spirit good throughout. We all came back with a greater desire and determination to do our best.

You are certainly a loyal group of girls to write me and I do appreciate your kindness so much. I can work better every day because I am conscious of your prayers.

Love and best wishes to each, Yours,

MINNIE LANDRUM.

Some Missionary Minutes

The following one minute programs are copied from "The Sunday School Worker", August, 1923. "They have all been tested and are recommended for their brevity and point." Because they are as fine for Auxiliary and W. M. S. work as for Sunday School's, we take the privilege of presenting them:

Hit the Mark

Boy holds up a target, with the bull's-eye marked "100 per cent Missionary Church." He asks:

What is this? (A target.)

What do we use a target for? (Learn to shoot straight.)

The name of our target is Missions.

Where do we aim in shooting at a target? (The bull's-eye.)

The bull's-eye of this target is a 100 per cent Missionary Church, which means that we want every girl, every woman, and every man and everybody studying missions. That's what we are aiming for. Are you all ready?

Let's shoot for results.

Missionary Pep

Three girls enter, carrying large cardboard letters P, E, P.

All. What do we spell? Pep. Pep is:

First Girl. P—purpose, perseverance.

Second Girl. E—endurance, enthusiasm.

Third Girl. P—prayer, plus preparation, plus plans.

First Girl. Plan your work and work your plan.

Second Girl. Cultivate a world mind, let your plans be world plans. Jesus said, "Go ye into all the world and preach the gospel to every living creature."

Third Girl. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

All. Have pep for missions.

Missionary Links

Four girls, each carrying a large colored-paper link, lettered, Knowledge, Sympathy, Prayer, Giving.

Unison. We are the four vital links between missions and you.

First Link. Knowledge. "Study to show thyself approved unto God, a workman that needeth

not to be ashamed." Lack of knowledge does not mean lack of responsibility. Knowledge brings:

Second Link. Sympathy, for all alike. Christ said, "Feed my sheep."

Third Link. Prayer, the link that binds the world to God. "Whatsoever ye ask in my name, believing, that shall ye receive." Do not pray selfishly, pray world prayers.

Fourth Link. Giving, making the threefold offering of Self, Substance, and Service.

Unison. "For the fields are white already unto harvest, but the laborers are few; pray ye therefore that the Lord of the harvests may send forth laborers."

Do not fail to read Minnie Landrum's splendid letter to your Society; then have the girls read it before their Auxiliaries. Indeed this is mighty good reading for the family circle—if we have one ever these busy days.

Mothers, have you any little clothes that the baby has outgrown? If you have and want to do a good bit of personal service, just bundle them up and mail to this office. We know where they can be used to advantage. Thank you.

This past month—and the month is still not ended—we have recorded seven new G. A.'s; four new R. A.'s; seven new Sunbeams, and seven new W. M. S. But only ONE new Y. W. A. What is the matter with our young women? Who of us is neglecting them? Let us wake up and see to them.

We are so thankful to have calls for information regarding our Slogan, One dollar each quarter from each Mother and Daughter. By this we know that our women are realizing something of the great value of such a slogan. Let us keep on Beloved until like the prophet of old we can cry out, but with a gladder note than his: "Multitudes, multitudes in the Valley of Decision." And let the Valley of Decision be the vast host of women who have heard and are ready to do something toward the Campaign.

In sending in your slogan fund, be sure and state that it is such. Every cent of it goes on the Campaign, but we are anxious to know just how many dollars are given in this special way.

The article on Children's Week in our last issue was from our Miss Juliette Mather. Somehow her name was left off the copy.

The Education Department of the Sunday School Board in Nashville has gotten out a beautiful booklet on "Teacher Training in Southern Baptist Educational Institutions". It gives the pictures of training classes in some of these schools and of many buildings and people connected with the schools. It includes several of our Mississippians who have been active and interested in the teacher training work.

All Day Meeting in Every Church—October.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Mendenhall

The Young People of Mendenhall met and reorganized the B. Y. P. U. Officers were elected as follows:

President, Mr. Ike Bass.

Vice-President, Miss Lucile Williams.

Secretary, Miss Bessie Berry.

Quiz Leader, Miss Irene Laird.

Pianist, Miss Willie Mae Berry.

Chorister, Mr. John Lane.

Corresponding Secretary, Faye Gatewood.

Librarian, Mr. Milton Walters.

Group Captains—Miss Zula Purvis, Mr. Leon Freeman, Mr. James Gates and Mr. Clarence Berry.

Committees as follows:

Missionary—Chairman, David Patterson; Mr. Ross, Miss Margie Smith, Miss Clarice Walker, and Mr. Vernie Shoemaker.

Membership—Chairman, Miss Lucile Williams; Sallie Smith, Mr. Luther Crawford, Dale Weathersby, Vester Shoemaker.

Social—Chairman, Faye Gatewood; Ica Taylor, Mrs. Ike Bass, Hugh Smith and Jim Patterson.

Program—Chairman, Mr. Ike Bass; Miss Zula Purvis, Mr. James Gates, Mr. Clarence Berry.

Mr. Wilds, we feel like we are going to have an "A One" B. Y. P. U. soon. We are going to work to that end.

Cordially yours,
FAYE GATEWOOD,
Corresponding Secretary.

Clarke Memorial College

The Clarke Memorial College B. Y. P. U. met for its first time this session Sunday, September 23, 1923. There was more interest put in the College B. Y. P. U. than has ever been before. We are planning to win the banner this spring at the convention at Jackson.

The following officers were elected:

Prof. Farr, President.

Mr. Childress, Vice-President.

Helen Clark, Assistant Vice-President.

Gadys McPhail, Secretary.

Evie Elder, Corresponding Secretary.

Lee McPhail, Treasurer.

Mr. Winstead, Quiz Leader.

Mr. Wells, Chorister.

Miss Norton, Pianist.

The following Group Captains were appointed:

Mr. Petty, Group I.

Addie Belle Crocker, Group II.

Mattie Mae Viverette, Group III.

Oscar Williams, Group IV.

With this good organization we feel that the school is going forward in its B. Y. P. U. work.

COR. SECRETARY.

The B. Y. P. U. Director
A Standard of Excellence for the
General B. Y. P. U. of the Church

We have our Senior B. Y. P. U. Standard of Excellence, and also a

standard of excellence for the Junior and Intermediate Unions, but we have never had a standard for the B. Y. P. U. work in the church as a whole. We think that is a needed addition to the organization and so we herewith submit a nine point standard subject to approval or disapproval by our churches:

1. The B. Y. P. U. shall be graded into three departments, Junior 9-12 Intermediate 13-16, Senior 17 and up, with a B. Y. P. U. Director who will be the general director of all B. Y. P. U. activities in the church.

2. There shall be at least one half of the church members between the ages of nine and thirty enrolled in B. Y. P. U. work.

3. It is required that each union in the church shall qualify as A-1 at least for one quarter during the year, and shall make an effort to maintain the standard for their union continuously.

4. The B. Y. P. U. shall be under church control, that is the church shall recognize the B. Y. P. U. as a part of the church, and shall elect the B. Y. P. U. Director and either elect the officers for the various unions or ratify the election made by the unions themselves. The church will expect a regular report from the B. Y. P. U. Director on the B. Y. P. U. activities of the church.

5. Extension work. There shall be at least one other B. Y. P. U. organized within the year, either within the church or in some other church as a definite result of the work of your B. Y. P. U. This is missionary and the real Baptist spirit.

6. The Executive Committee which shall consist of the B. Y. P. U. Director as chairman, with the pastor and heads of each union shall have a regular monthly meeting for the discussion of plans for the work. At this meeting each representative will be expected to give an extensive report of the work of his union.

7. There shall be a regular monthly program planning meeting to plan the programs for the coming month. This meeting may be a joint meeting of all unions or separate as seems best for your work, but in case it is separate, every union will be expected to meet.

8. Financed by the church. The church shall finance the B. Y. P. U. by setting aside in the church budget so much for the support of the B. Y. P. U. work in the church. This amount should be sufficient to pay for the literature and socials of the B. Y. P. U.

9. Co-operating in State-wide B. Y. P. U. efforts. The B. Y. P. U. will co-operate in any and all state wide efforts which have for their purpose the propagating of the work, such as conventions, assemblies, campaigns, etc.

The SUNDAY SCHOOL
BOARD'S



WEEKLY
MESSAGE

JUST OFF THE PRESS!

WE ANNOUNCE ANOTHER NEW BOOK!

THE EFFICIENT CHURCH.

By G. S. Dobbins. Price \$1.50

This is a practical age. It demands and gets results. The very sharpness of struggle in the competitive business world has developed an organization and a system which reap success from a very narrow margin of relative efficiency. The presence of successful business men in the membership of our churches is responsible for the conviction that the average church is not realizing proper returns upon the capital and energy invested. There is no disposition to judge the output of a church by purely commercial standards, but there is a growing demand for a better correlation of its activities and a thorough utilization of its resources. In response to such demand Dr. Dobbins has prepared this book.

Contents: 1. The principles of efficiency; 2. The efficiency of New Testament principles; 3. The quest for efficiency; 4. Efficiency in co-operation—The Baptist ideal; 5. Efficiency in church organization; 6. Efficiency in teaching and training; 7. Efficiency in organized service; 8. Efficiency in church management; 9. Efficiency in enlistment, finance and evangelism.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
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Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies.
Endorsed by the Baptist State Convention.
Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

Eupora Has B. Y. P. U. Director
Eupora is the next to fall in line with a B. Y. P. U. Director. Mrs. N. A. Edmonds has been elected to that place of responsibility, and already the church has organized another B. Y. P. U.

Griffith Memorial Organizes a B. Y. P. U. in the Colored Church

Every once in a while we get a letter telling of the good missionary work that some B. Y. P. U. is doing by organizing a B. Y. P. U. in the negro church near them. The Bethune B. Y. P. U., which is the Senior Union of the Griffith Memorial church at Jackson, reports such a work, and we are glad to pass the suggestion on to those who want to do a splendid piece of missionary work. A later report from

this same Jackson B. Y. P. U. reports another union organized by them at the Antioch church, Pearl, Miss. This gives the Bethune Union a goodly list of "Other Unions" they have organized during the year.

Mrs. Robert E. Harper is the newly elected Leader of the Intermediate Union of the Kingston church, Laurel. They have two splendid Intermediate unions now. The union that Mrs. Harper takes over had as their leader Miss Mary Story, who is back in college this year.

"I shall be so miserable all the while I'm away from you!"
"If I could be sure of that, it would make me so happy."—London Mail.

AN ECHO FROM THE PAST

I was in the home of a friend at the time the death of the lamented S. L. Hearn of West Point was announced. When the flurry of eager questions as to details was ended there was a subdued, a hushed silence in the room. The good woman of the house dropped her face and gazed intently on the floor. The uplift of that face revealed two great tears on her cheeks while her eyes were yet swimming, and she said something like this: "Did you know that Mr. Hearn was the first beau that I ever had? Well, he was never a beau in the sweet-heart sense of that word—he was older than I, but he was the first to escort me as young men escort young ladies. I was young and not as discreet as I might have been—a thing that I did not see then. But many a time since then I've thought gratefully of how he shielded me and how he guided me." Then in a tone of most solemn confidence she said, "A girl was as safe with Mr. Hearn as she would have been with her father!"

Dear reader, that woman's tears and choking speech was a eulogy of mammoth worth. The greatness of a man's soul accurately measured by his care for woman than any other single standard known in this world. The man who betrays woman's confidence and deserts her—well, he who deserts an army and lives a sneak on stolen meats is as the driven snow compared to him! Oh, for more S. L. Hearn for this very generation.

R. A. COOPER.

Senatobia, Miss.

ORDINATION OF BROTHER J. H. STREET

On the second Sunday afternoon of this month, in the Immanuel Baptist church, Brother Street was set apart to the full work of the gospel ministry. The ordaining council was composed of Rev. A. L. O'Brian, Rev. J. E. Wills, and the pastor. Brother Street was converted here at our Assembly last year under the preaching of Dr. W. W. Hamilton. He had a hard struggle to make a full surrender of himself to the Lord. He was finally led to this just before our Assembly this past summer. He united with the Immanuel church the first Sunday of the Assembly and was baptized that night and while still standing in the baptism was liberated by the church to preach. He supplied for the Immanuel church during my vacation and did it very acceptably. His ordination service was the most spiritual service I was ever in. Brother Street's father is a very devoted Roman Catholic, while his mother is a Baptist. He has been a newspaper reporter and a good one too. Last spring he and Miss Lucy Nash O'Brian, the only daughter of Rev. and Mrs. A. L. O'Brian, were very happily married. They are now at the Southwestern Seminary for training for their work. The good wishes and prayers of their many friends follow them as they give their lives to the service of the great Lord of the harvest.

W. S. ALLEN.

SMITH COUNTY ASSOCIATION

This Association meets at Beulah, Polkville, 12 miles south of Morton. Any one coming on train can get to Morton on morning trains, and cars will be there to convey them out. We ask that all of our churches be sure to send messengers and come to stay till amen is said.

D. W. MOULDER,
Moderator.

HOW SPRING HILL, TALLAHATCHIE COUNTY, WILL DO IT

Sunday evening Spring Hill took an advance step in the 75 Million Wind-Up Campaign. We have quite a number of young people and boys and girls who are not enlisted in the subscription list of the Campaign. Some of them are converts in our recent meeting. The question before us was their own development and the furtherance of the Campaign. Brother R. G. McCorkle and the pastor, Rev. B. C. Cook, planned what we are calling, for want of a better name, "The 75 Million Club." The plan is to enlist the young people, boys and girls in either cultivating an acre of land, developing a pig or two, or still handling some chickens for the clean-up of the 75 Million Pledges. This puts it in the power of boys or girls. They are to take their plot of land, and under the professor of the school or the county agent fertilize it as they see fit, and raise what they see fit. The cost of the fertilizer will be deducted from the bill for which they sell the product from the acre, the cost in the other cases of pigs or chickens may also be deducted from what the sale brings. Then one-fifth of the balance may be used for home expenses, and the four-fifths will be turned in on cleaning-up the 75-Million Fund. Then after we had about a dozen enlist for the club, we asked those having no children and yet having land to donate the acre of land. Three of our members donated an acre each. Then we arranged for a little rivalry, by offering some prizes for the one making the best results with what he or she undertakes. One brother, who donated an acre, said if the boy cultivating his acre made the best crop he would make the boy a present of a fine blooded pig, and then the other brother said he too would do likewise. We are looking forward to Spring Hill paying every dollar of the pledges. And we are giving this little scheme this publication for what it may be worth to the cause. There is a fine spirit of enthusiasm with us over it. We were trying to figure the great benefit to our denomination if 1,500 or 2,000 boys and girls entered this club in Mississippi.

B. C. COOK,
Coffeeville, Miss.

POPLAR SPRINGS

I notice in this week's issue of the Record, an article I wrote with reference to our revival at Poplar Springs church, Copiah county, in which Dr. G. W. Riley did the preaching, and I just want to add

this, that on my way from a revival in the northern part of the state in which Brother O. U. Rushing led the singing for me, we came by Poplar Springs, as it was my regular preaching appointment there and we had all day services, dinner on the ground, we observed the Lord's Supper as that was our regular time for that. Upon our arrival we found that the Spirit was working in that community as I have never known before and the church seems to have taken on new life. The Holy Spirit is working in the hearts of the people mightily. At the close of our morning service I opened the doors of the church and had six to come forward for membership with us, and we will have our baptizing at our next regular preaching time, so we closed a glorious day and Brother Rushing and I went our way to Southern Mississippi, where we began another revival in which we are yet engaged, and we earnestly solicit the prayers of the brethren that we may do the Lord's will and be soul winners for Jesus. The writer has been preaching at Southern for more than a year in connection with Poplar Springs, and this is the third revival at that place in which I did my own preaching. I am leaving the state at the close of my meeting at Southern for a week or ten days and upon my return home I have two other meetings, closing out the season. I wish to add that thus far this has been one of the greatest years of my ministerial career. I am also making some changes in some of my work this year, that is I am changing fields. I am one of those old foxy fellows that believe a preacher can and will reach the climax in his work in from three to five years and then he ought to change fields.

Now I have done my own preaching in all of my meetings this summer except two and I have had from two to seventy-two additions to the churches and I have had additions all along through the year. As I have previously stated this has been a wonderful year with me in the

kingdom work. I have traveled in the past seven months better than twelve thousand miles and I would not begin to tell you how many hospitals that I have visited and how many sick that I have visited in their homes, for I do not know myself. I preached eighteen sermons a month before the revival season opened. I am not telling you this in a boastful manner or spirit but that the Baptist hosts of Mississippi may know something of what I am trying to do and pray for me as never before, because I am weak and need the prayers of the entire brotherhood. Please pray.

Yours for service,
A. J. LINTON.

All Day Meeting in Every Church—October.

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
10 CENTS—ALL DRUGGISTS



A CHURCH IDEA—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it "22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid! STRONG, COBB & COMPANY
223 Central Viaduct, Cleveland, Ohio

Service and Security

The ideal bank serves and secures.

It is composite of strength, stability, service and safeguarding.

This bank aims to enlist and hold the confidence of the public through these qualities.

Consult us freely on all matters pertaining to your business.

CITIZENS BANK

HATTIESBURG, MISSISSIPPI

Superior Service

Guaranteed Protection

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Duties of Officers and Citizens

That there are many stills and much drinking in our state goes without saying. Hence we do not pause here to discuss this question. In order to reduce the number of stills and the amount of drinking in the state, two things must come to pass:

1. Most law-enforcement officers must have more regard for their official duties. Some, not very many, are already doing well. There are three reasons why they should be more alert and active. 1. The people have reposed in their keeping the sacred trust of protecting their firesides and other interests against vandalism and outlawry, prominent among which are drinking and its concomitants; 2. They were initiated into their respective offices under solemn oath to perform all the duties required by law; 3. They are receiving more pay than their ability would command elsewhere, otherwise they would be elsewhere. Neither state nor county officers in Mississippi nor federal officers of any rank, military, naval or otherwise, who even take a social drink is in the highest sense qualified for the position he holds. The Constitution of the United States is bone-dry, the federal (Volstead) law is bone-dry, our state laws are bone-dry; therefore the policy of our state and nation is bone-dry. No officer can drink at all without violating the spirit, intent and policy of our state and nation and the Constitution of the United States. No official should take any part in putting on any jury any person who hangs around seeking the place, nor any person who drinks. To do these things is to put the enforcement of dry laws into the hands of persons not in sympathy with the laws, but who are actually violating the laws—actual enemies of the laws.

When officers are urged to more fully enforce laws, some of them reply, that it is as much the duty of citizens as of officers to discover law-violations. This is only a dodge, and not even an artful one at that. Any officer knows that the obligation resting upon him to have all laws enforced is greater than that resting upon any other citizen; for he was elected, sworn and paid by the people for the specific purpose of doing this identical thing for the protection of the people.

2. The citizens must perform their plain and known duties better than most of them are doing. They must themselves observe the prohibition laws more scrupulously. No citizen can consistently ensure an officer while he even takes a drink or keeps in his own house a drop of liquor for beverage purposes. The act of stealthily smuggling into one's own home any amount of intoxicants for beverage purposes, or even culinary purposes, is a hindrance and discouragement, and no loyal, patriotic citizen, male or female, will be guilty

of such conduct. The practice of keeping in one's home a little liquor for a social function, a Christmas eggnog, to flavor cakes with, or even for a "snake bite", is very dangerous and a plain violation of the law, both state and national. A mother who secretly procures and conceals liquor in her home for seasoning cakes has started on the way of rearing and turning out on society criminals from her home.

The habit some people have formed of speaking flippantly and slurringly of prohibition laws and efforts is hurtful and reprehensible, and it seems that every thoughtful person would desist from it when his attention is called to it. We hear such expressions as "good old rye", "good old Scotch", "fine Christmas eggnog", "delicate mint julip", etc. All such ought to cease. It smacks of a longing for the "flesh pots" of Egypt. It suggests a leaning to the wrong side. It would be much better for cultured, Christian people to "hold fast the form of sound words", when speaking of the liquor situation. All alcoholic drinks are poisonous, and hence not good, but bad.

Some persons are continually blubbering out that there is more liquor used now than before prohibition became effective. In ninety-nine cases out of one hundred they are interested either in the manufacture or sale of liquor or love to drink it. Where there is an exception the person is either not informed or is misinformed, or is simply plainly prevaricating. Facts and figures contained in an editorial in the Commercial Appeal of September 16, 1923, overwhelmingly disprove all such loose, if not vicious, prating.

The citizen has large responsibility in the enforcement of law. He should think correctly, speak circumspectly, act justly. Whether called upon or not, he should furnish all the information in his possession to proper and trustworthy officials. He should not shirk any civic duty, nor especially and particularly jury duty. Many a man has perjured himself and has become a slacker rather than sit on a jury. Let it be borne in mind that men elected, sworn and paid to enforce the law can not do this efficiently without the help of the citizenry. Also let it be remembered that slackness on the part of officers does not justify the presence of slackers in the ranks. Faithful, intelligent patriotism would finally eliminate the time-serving enforcement officer and the professional juror from the realm of jurisprudence. The professional juror is one without a job, hanging around the courthouse for what he can pick up. Generally he is not patriotic nor reliable. He has very little of this world's goods and cares very little for justice or anything else.

The Anti-Saloon League craves a

deeper interest and more vigorous support of the ministry. The minister is a key-man, and as he talks and acts so will do his flock. Why support the Anti-Saloon League any way? For the reasons that it is the organization in which the churches have most readily united and through which they have most effectively worked, and that it is the right arm of strength to the federal enforcement officers in the state. Mr. Daily, the Federal Prohibition Director for Mississippi, is kind enough to give large credit for his success to the League. Also it is the only organization in the state composed of men alone for the suppression of the liquor interests. As little as the League has accomplished owing to the meager funds at its command, what would have been our condition without the League—without any organization? We are today confronted with thirty-eight liquor organizations in the United States, two of which are composed of women. Added to these are two more organizations, one the National Liquor Association, the other the International—even forty in all.

To any person in possession of information about any violations of the prohibition laws and yet for prudential reasons refrain from reporting such violations, I will say that you may write me fully and freely, giving names of persons and places, resting assured that everything you write will be held absolutely confidential. You will never be known in the premises, and will not be summoned into court. If you have definite information, trust me with it, and we can do the work.

Finally and in conclusion, it behooves the Christian manhood and womanhood of Mississippi to organize and see that no delegates are sent by the counties to the state conventions to nominate delegates to the national conventions, who are not opposed to wet candidates for President on wet platforms. Forewarned is forearmed. The wet forces are automatically and strongly organized.

"Sell what thou hast and give."

SUMMING UP THE SUMMER

We held our meeting at Belen, Quitman county, beginning the third Sunday in July. Brother J. A. Barnhill did the preaching. The result was seven for baptism, four by letter and the church greatly strengthened.

Brother N. A. Edmonds was with me at Pleasant Grove, Grenada county, the week following the first Sunday in August. The result was one for baptism, and the church greatly strengthened in the truth.

Brother Edmonds and I went from Pleasant Grove to Rome in Sunflower county, where we began a meeting the second Sunday in August. The result was two for baptism and twelve by letter, and the church strengthened. Brother Edmonds having held a meeting at Rome four years ago, the people were the more rejoiced to have him again.

We began our meeting at Sledge

in Quitman county the fourth Sunday in August. Brother H. Jeff Pritchard of Fort Worth, Texas, did the preaching. The result was forty-six additions, twenty-one of the number for baptism; and besides forty-six additions to the Baptist church, there were nine additions to the Methodist church. The Christian people were strengthened, and the Baptists renewed their purpose and determination to build themselves a house of worship.

Appreciating very much the privilege of having had these brethren with me in these meetings, and giving God the Father, God the Son, and God the Holy Spirit all the glory for the success of the meetings, I am yours in Christ,

J. W. HICKS.

MARION COUNTY ASSOCIATION

The Marion County Association met with Bunker Hill church September 7, 8 and 9. In the absence of the moderator, Rev. T. D. Cox, who has recently moved to the Baptist Orphanage to take up duties there, the clerk, Miss Jennie Watts, took charge. After the devotional period the following officers were elected: Moderator, Prof. W. Jacobs; clerk, Miss Watts; treasurer, Mr. C. L. Robins.

There are eighteen churches in the Association. They followed the old plan of attending: came the first day early and remained the full three days. There were many who drove twenty and twenty-five miles in buggies. All the churches were well represented. There was a marked improvement in the work, as shown by the Associational letters.

Rev. B. B. Coke of Foxworth preached the sermon. Rev. W. R. Cooper preached a powerful sermon on missions, following the report on missions.

There was a bit of interest shown in the discussions of the reports, especially so in the Sunday School report.

The State Mission Board was very ably represented by Rev. A. F. O'Kelly of Hazlehurst. He was given the eleven o'clock hour Sunday. His subject was, "Our World-Wide Task." He brought a very forceful message. The house was crowded to its capacity. All gave good attention, and felt that this one message was worth their trip to the Association.

The Association regrets very much to lose Brother T. D. Cox from their midst. He has served as moderator seventeen years; and also Brother W. R. Cooper, who has wrought well in the work for two years. He goes soon to Blue Mountain as pastor. They are glad to welcome into their midst Rev. J. B. Hemphill, who comes as a teacher to Bunker Hill and also has some country churches.

This Association was said by many of the regular attendants to be one of the finest spirited, best attended and most interesting meeting they have ever held. Bunker Hill people did their part in every way in taking care of the meeting.

All Day Meeting in Every Church—October.

EDUCATION DEPARTMENT

D. M. Nelson, Secretary

Our colleges have agreed to supply us weekly with news of interest relative to this important phase of our work. Below is a news letter from our junior college. It cheers our heart to see Clarke College move forward in such a great way:

Clarke College began its sixteenth session September 12th with bright prospects for a successful session. We are expecting our enrollment to exceed 150 by Christmas. New students are coming in daily. We still have a number of openings and we shall be glad to hear from any one who is interested. Clarke College is a large family. We have had no homesick students, for every one is at home here.

We have a fine college spirit in our student body. In fact, we believe that we are the peppiest and happiest school in the South, in proportion to our number.

We have a strong, clean fighting football team and we are supporting our team one hundred per cent. We are also carrying that same pep and fighting spirit into our class work.

We are planning to have one of the best glee clubs in the state. We have with us two unusually talented singers, Mr. Grafton and Mr. Bassett, both of whom will be a great help to us in our musical programs. We are very fortunate in having with us Miss Cora Norton, who is head of the department of voice and piano. Miss Norton will direct our glee club activities. Again, we extend a warm welcome to any boy or girl who wishes to be in a home-like Christian school where expenses are reasonable and where each student gets personal attention. If any student wishes to take high school work, we have it; we also offer two years of high grade college work for those who have finished high school. We invite you to come and share our opportunities.

T. J. FARR,
Prof. English and Education.

EAST MOSS POINT

We have just had at East Moss Point church what might be called a get-acquainted, educational and inspirational week.

Brother J. F. Brock Monday night on a co-operative church, B. F. Whitten Tuesday night on evangelism, W. B. Haynie Wednesday night on mission of a church, W. E. Lockler (Mobile) Thursday night on stewardship, and Haynie again Friday night on vision.

We had good interest and feel that it will mean much for the ongoing of the kingdom of God. I feel that our report on the 75 Million Campaign will show up much better, and that the next campaign is already on.

To God be all the praise.

L. I. THOMPSON.

MEETING AT VARDAMAN

We commenced our meeting at Vardaman September 9th and continued until the 16th, and as a re-

sult our church was revived and 21 were added to the church, 17 by baptism and 4 by letter. Our pastor was assisted by his son, A. T. Mitchell, who had just finished college and returned home. He held forth the word of life to the delight of all, both young and old. His sermons were well thought out and were convincing to the lost and inspiring to the Christian. He has had six years in pastoral work while going to school. So we take great pleasure in recommending him as an humble servant of our Lord and Master.

LEE A. SANDERSON,
Clerk of Church.

NINETY-ONE

In eighteen hundred and thirty-two
I first saw the light of the sun;
I have been through the vicissitudes
of life,
And today I am ninety-one.

I have lived a long and varied life,
And know that my race is run,
And I am old and feeble,
For today I am ninety-one.

When I was in the Civil War
And had to carry my gun,
Little did I think that
Today, I would be ninety-one.

The good Lord has blessed me
And helped me, my race to run;
And has preserved me through this
varied life,
And today, I am ninety-one.

JOHN R. PHILLIPS.
Meridian, Miss.,
August 23, 1923.

MY MEDITATION OF HIM

By One Nearing Home

(Air Juanita)

Just beyond the wondrous river
Where my Saviour reigns enthroned,
Through faith I view the mansions
Of the Christians home.
Life's shadows are lengthening,
Soon I'll reach the blissful shore
And join the glad hosanna
In praises evermore.

Chorus

Jesus, precious Saviour!
Fast falls life's ebbing tide,
Jesus, precious Saviour!
O! with me abide.

O, precious hope of heaven
My home beyond the sky,
Where I shall join the loved ones
In the sweet by-and-by.
Oh, Heaven, sweet Heaven!
Bright visions o'er me gleam,
Of my peaceful home of rest.

Yes I'm longing for Heaven
To lay life's burdens down,
'Tis here I leave the cross,
In Heaven gain the crown.
My soul will join the anthem
Of the bright angelic throng,
When I reach the peaceful haven
Of my glorious home.

JEFFERSON DAVIS COUNTY ASSOCIATION

The Jefferson Davis County Baptist Association convened with Hepzibah church on Friday, September 21st. The moderator, Brother A. H.

Dale, had everything about the program in apple-pie order and the work moved off without a hitch. Brother Dale was re-elected moderator and Brother Luther Burkett was elected clerk. Rev. J. B. Quin delivered the associational sermon on the subject of "Stewardship". It was a resume of the pure doctrine as taught in the Scriptures and a clarion call to all Baptists to practice the same. Many visiting brethren were present, among whom being Dr. J. P. Williams, Dr. Yarbrough, Rev. A. L. O'Bryant, Rev. Lightsey, Dr. J. E. Byrd, Dr. Carter, as well as our own pastors. The discussions were of a fine order: Missions, Christian Education, Stewardship, Law Enforcement, etc., were handled in clean-cut fashion by these unterrified ministers of the Gospel. One devout brother suggested that if all Baptists would quit drinking their liquor, there would be little sale of it. It sounded paradoxical, but the good brother looked mightily in earnest when he made the statement.

The reports from the churches showed that Jeff. Davis' work is in good condition and speaks volumes for such county workers as our Brethren J. B. Quin, Ollie Buckley, J. L. Low, J. E. Hedspeth, C. H. Mize, C. M. Black, E. B. Watts, J. P. Williams and others.

The Hepzibah people showed their old-time hospitality and the old oaks which have witnessed for a century these gatherings of God's people were gracious in offering pleasant and inviting environs. The Association goes to Carson church next year.

G. L. M.

HIGHER OR LOWER?

"Higher or lower" on Pullman.
Upper or lower? station window.
What's the difference? smart Alec.

"Well, you see the lower is higher than the upper."

"And the higher price is for the lower. If you want it lower you will have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of being higher."

When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. But if you are willing to go higher it will be lower. Which will you have?—Selected.

(Irene Saucier and Joy Bell visiting art exhibit.) Joy Bell—"Irene, are you interested in art?"
Irene S.—"Art who?"

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An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

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East Mississippi Department

By R. L. Breland

Notes and Comments

Brother Frank Deering was li-
censed to preach by the Mt. Sinai
Baptist church, Neshoba county,
September 8, 1923.

Brother Milton Fancher was li-
censed to preach by the Oak Grove
church, Neshoba county, last month.
He is a son of Elder L. B. Fancher,
who was a faithful Baptist minister
for many years, but who is now in-
firm and does not preach. He lives
near Union, Miss.

Rev. J. L. Hughes has given up
the pastorate at Bay Springs. His
successor has not been selected yet,
so Deacon L. L. Denson informs me.
Brother Hughes will continue at Bay
Springs, preaching to near-by
churches.

The meeting at Poplar Springs,
Newton county, where Elder A. B.
Culpepper assisted Pastor T. J. Wal-
drup, was a splendid revival. Twen-
ty were received for baptism. Pas-
tor Waldrup has resigned to take
effect January 1, 1924.

Elder J. M. Spikes has been called
to the pastorate of Amory Baptist
church. This will leave several
churches around Newton pastorless.
Brother Spikes is a splendid young
preacher.

Brother Silas Rhodes has been
doing evangelistic singing in revival
meetings in East Mississippi this
summer. He has been studying in
the Southwestern Baptist Seminary
for the past two years. He is highly
recommended by those who have
heard him. He is a son of Elder T.
J. Rhodes, now deceased, who once
lived in Neshoba and Newton coun-
ties.

The meeting at Philadelphia, El-
der W. Rufus Beckett pastor, was
a decided success. The pastor and
his splendid people were assisted by
Dr. Olive of Decatur, Ala., who did
the preaching, and Elder Walter
Grafton, of the Southwestern Semi-
nary, who led the singing. Both did
excellent work. Thirty-six were
added to the church, about twenty
being for baptism.

The church at Philadelphia now
has a membership of considerably
more than 300 members and is do-
ing a fine work. When I first knew
the church twenty years ago there
were less than twenty members and
existence was a daily struggle. It
has had a marvelous growth and has
just begun to grow. I predict that
it will be the largest church in the
city in just a few years. The Meth-
odist is the largest now.

The meeting at Waldo, Neshoba
county, will begin on Sunday night
of the fifth Sunday in September.
The writer has been giving this com-
munity one Saturday night in the
month out there part of this year.
Some interest is being manifested
by the people. Pray for us there.

The Deemer Baptist meeting will
begin the fourth Sunday in Septem-
ber at 11 o'clock with Elder A. B.
Culpepper to do the preaching. There

are some faithful Baptists at Deem-
er, but we need your prayers to
help in the fight against the hosts
of sin there.

The meeting at Ebenezer, Neshoba
county, where the writer has been
the poor pastor for two years, began
the first Sunday in September and
continued until the Friday follow-
ing. Rain interfered some and the
attendance was not as good as it
could have been, but the interest was
growing. No members were received,
but I feel sure there would have
been additions had the meeting not
been rained out on the last night.
The church was getting waked up
and sinners were inquiring the way
of life. This is the oldest Baptist
organization in this part of the state
according to Elder N. L. Clarke, and
I am much interested in its future.
It is having a hard fight, so please
pray for Ebenezer.

Revelation and Research

Divine Revelation and Scientific
Research are the two sources by
which we learn of past ages, espe-
cially as related to the origin and
progress of mankind, animal and
vegetable matter and the earth
itself. Legendary and tradition lore,
together with history, tell us some
things in connection with these, but
the above mentioned sources are
that upon which the world today
bases most of its claims of the past
as to how and why the worlds were
made and as to how, why and the
process by which man has reached
his present status in the universe.

The question arises as to which
of these two sources of information
we are to give credence and upon
which we are to base our ideas of
the past as to the origin and prog-
ress of man and matter. Revelation
is divine while Research, as applied
to modern methods, is only human.
So it can be readily seen that there
can be no longer a question as to
which of these, should there be a
controversy between them, should be
accepted as correct. True it is that
both Revelation and Research should
agree in every particular, and would
if Research was always made in the
light of Revelation, controlled by
the same power that made the reve-
lation; but sad it is that in many
instances this is not the case.

As to the origin of the earth Reve-
lation tells us that "In the begin-
ning God created the heavens and
the earth". Divinity reveals this
unto us. It tells us also that it was
a specific act of God completed in a
specific length of time. Scientific
Research informs us that the earth
is a process of natural causes cov-
ering a period of many thousand
centuries of time. When we re-
member that Research is the process
of human wisdom, it is no trouble to
settle definitely which of these state-
ments we will accept. The highest
wisdom of man is foolishness with
God.

When it comes to the origin of
man Divine Revelation informs us
that God created him out of the
earth, blew into his nostrils the
breath of life and he became a liv-
ing soul. It was a definite act of
God covering the brief period of
only one day; and man was a full-
grown, complete being in the image

of God. Research says that man
was not created at all; that by the
process of natural causes, atom after
atom came together and the founda-
tion was laid upon which by con-
stant working together man event-
ually was the result, that ages upon
ages were required for him to reach
his present stage of mental, spiri-
tual and intellectual development.

As already said, Divine revelation
is God talking to man, telling him
how things came to be. It is as
much the voice of God as if God
himself was here in visible form
and speaking these things to us.
This no one who knows God will
for a moment dispute. So it is true,
then that God made the earth and
everything therein in six days and
that He made man in His own im-
age, more highly developed morally,
physically and spiritually than the
best are today after all their ages
of evolving—training, educating,
getting humane. Man was then
without sin and its blighting con-
sequences. So it seems that the
process has been one of devotion
rather than of evolution. Whence
cometh the evidences of these things
when research speaks? It comes
only from evidences picked up here
and there from the bones of animals,
the trunks of trees, the formation of
rocks and other like sources. Since
none of these are dated all the evi-
dences they produce are really opin-
ions expressed with no facts to base
them on, so it is all guess-work.
How foolish to put guess-work up
as evidence against the plain word
of God.

The following story given out in
the daily papers a few months ago
will show how little "smart sci-
entists" know about the age of sci-
entific research discoveries: Out in
Louisiana an excavation was being
made and some enormous bones were
unearthed. The fact got scattered
abroad and some scientific research-
ers came to get another link in the
evolution theory. It was soon de-
cided by them that they were bones
of a long extinct animal that proba-
bly roamed these forests 30,000 years
ago. So another valuable proof of
the age of the world and the falsity
of the Bible story was brought to
light. Just as these wise gentle-
men were getting ready to publish
their new-found evidence a pioneer
citizen of that community chanced
to come by and the wonderful find
was related to him. This venerable
gentleman told them that he remem-
bered well when the animal, the
bones of which they had dug up,
were put there. P. T. Barnum's
circus passed through in the days
before the railroads were so nu-
merous and one of his big elephants
died and was buried in that very
place. Thus valuable evidence went
to the wind before the facts of truth.
All the other mysterious and aged
discoveries upon which all the facts

of the creation of man and the age
of the world are based from scien-
tific Research would go the same
route if the proof could only be pro-
duced as it was in this case. "When
it gives the Bible a doubt cut your
scientific research out", for it is
false.

N. W. OVERSTREET
Architect

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SOME WORK DONE IN CALHOUN COUNTY THIS YEAR

There has been some great work done in Calhoun county for God this year. If one should give a complete account of that work, he would write a volume, but I shall give only a summary.

The meetings have been better than common, and the number of additions made a good showing. But there has been a few things happening that are interesting to our Baptist people.

On the fourth Sunday in June Rev. Fernando Haire was ordained to the full work of the ministry at Pittsboro. Some two or three young men have been licensed to preach, the second Sunday in August saw Meridian church, one of the largest and best churches in Calhoun county ordaining the writer to preach, and Brother John Landreth and Brother Andrew Vanlandingham as deacons.

Other churches would do well to try out a plan like this to begin the protracted meeting with, as we had a glorious meeting the week following.

Rev. J. F. McKibben, one of our ablest ministers, has been pastor of this church for 23 years, and it seems that no one is tired of him yet. He seems to have a life-time call to preach there, and his life has been blessed greatly.

Perhaps three-fourths of the members were baptized into this church by him, and there are few in the community who are accountable.

There are other old ministers here who are doing a great work, among them being Rev. J. F. Mitchell, pastor at Calhoun City and Vardaman. He baptizes large numbers regularly, and is loved very much by his members.

LESLIE E. ROANE.

OUR FATHER'S LOVE

We earthly parents fain would bring
Our little ones lives' sweetest thing;
We'd fill each fleeting childhood hour
With richest joy, had we the power.

Could we but know which path is best,
Which road leads on to happiness,
We'd guide them to life's dearest prize;

We'd give success, were we allwise.
And yet—how weak the finite mind!
Our earthly love is foolish—blind,
Ofttimes we lead where danger lies,
And wreck their lives—we're not all wise.

When dark days come—in mute distress,
We stand in utter helplessness;
We'd shield them from life's mid-night hour,
But human love has not all power.

How sweet the thought that from above,
Our Father looks in tenderest love;
With wisdom all our steps to guide,
With power to save whate'er betide.

His love exceeds our own as far
As midday sun the feeblest star,
Unlimited His mighty power—

His grace sufficient every hour.

All-Love, All-Power, All-Wisdom then,

Await to bless the lives of men,
Like trusting children, let us pray—
He'll answer in His own best way.

—Mae Davis Copeland.

SEEING, HEARING AND FEELING

By the grace of God, and the love, kindness and liberality of my beloved friend and brother, J. T. Jones, my wife and I are off for a six months' tour to seek information and inspiration in the interest of Foreign Missions. We are hoping to visit Russia, China and Japan. I desire to let my readers see, hear and feel through me, that they will become more thoroughly purposeful in seeking to win a lost world for Him who died to redeem it with His own precious blood. My prayer as I leave the homeland is that God may abundantly bless every pastor who may read these lines, in the winning of souls in my absence, and that great numbers may be added to our churches; and I pray especially that not an unsaved one shall be received into any of these churches. I believe that we can not be too careful and prayerful in the reception of those who apply for membership. The worst thing that can happen to an individual or a church is for one to be received into membership before being born of the Holy Spirit. Then my prayer is that every pastor may lovingly, prayerfully and intelligently seek to train every member to become himself a personal soul-winner, with the ultimate object of giving the gospel to every creature on earth.

This is being written on my third day in Sweden. We left New York, July 7th via the Drottningholm of the Swedish American Line. On board were many Baptists, among whom were some of our most trusted leaders; President C. A. Shank of the Northern Baptist Convention; Dr. E. Y. Mullins, President of the Southern Baptist Convention; Editor Z. T. Cody of the Baptist Courier, Editor Louie D. Newton of the Index, Mrs. Maud R. McLure of the Training School, Mrs. W. C. James, President of the Southern W. M. U.; Mrs. Neel, Secretary of the Georgia W. M. U.; Dr. B. D. Gray of the Home Mission Board, with senators, doctors and others, some hundred Baptists from different sections of the United States and Canada. We had a congenial and happy party. We were shown many courtesies and kindnesses by the ship's management, there were sermons and addresses which proved of interest and profit.

We came by the most northern route, leaving England, Scotland and Ireland to the south and east, passing north of the Shetland Islands, entering Sweden at Gotenborg. This vigorous, beautiful city was crowded to its utmost, celebrating its three hundredth anniversary. I marvel at the beauty and marked cleanliness of all that I have seen. The flower gardens in both Gotenborg and Stockholm are as brilliant as beautiful as any I saw in either Rio de

Janeiro, Brazil, or Honolulu, Hawaii. My younger readers will remember that Sweden stretches far beyond the Arctic Circle, and at this season of the year the days are very long, and the nights correspondingly short. I find that I can read without artificial light at 9:30 at night, and before 3:00 a.m. The climate is wonderfully pleasant, and the sunshine glorious.

The trip by rail from Gotenborg to Stockholm is wonderfully beautiful, much of it is through pretty little farms largely given to grass, wheat, rye, hay, hay, hay. I saw many a beautiful Maud Muller as she raked hay, and Lowell must have visited Sweden before he asked, "What is so rare as a day in June?" The Swedes have won me completely by their marked cleanliness, seen every where, on land or sea, in country and city.

The Swedish Baptist Convention is in session here before the Baptist World Alliance opens. My heart was stirred and deeply moved when I entered the church for the first time. The church seats 3,000 and there were hundreds standing. The splendid looking men and handsome women, with faces beaming with intelligence and Christian joy gripped the attention. My! how they can sing and do sing, apparently every one in the audience. This first session that I attended was given entirely to Foreign Missions, and it lasted three hours continuously. A few years ago the American Baptists were sending missionaries to Sweden, and now there are 60,000 Swedish Baptists, and they, themselves have under appointment 108 Foreign Missionaries who are taking the gospel to Africa, China, Japan and India. They have a larger percentage of Foreign Missionaries under appointment than any other body of Baptists in the world.

At this session there were many speeches; among those who spoke were Secretary Fullerton of the Canadian Baptists, Secretary J. H. Franklin of the Northern Baptists, Secretary J. F. Love of the Southern Baptists, with a stirring, though brief address from a Chinese brother. There were set apart with great dignity and spiritual fervor a number of young missionaries who were going to Africa, China and India. How I wish my readers could have seen, heard and felt with me. I am confident that they would go forth with new joy, courage and consecration to the great task of winning this world to our Lord and Savior.

In my next I hope to tell something of the Baptist World Alliance. (Signed) W. Y. QUISENBERRY.
Stockholm, Sweden,
July 19, 1923.

An English clergyman was grieved to find his services for men poorly attended. He expressed his regret to the vergor.

"I really think they ought to come," he said sadly.

"That's just what I've said to them over an' over again," said the vergor, consolingly. "I says to 'em, 'Look at me,' I says; 'look at me! I goes to all them services,' I says, 'an' wot 'arm does they do me?'"

IN MEMORIAM

Mrs. B. F. Grantham

Died in Confederate Veterans' Home at Beauvoir, Miss., September 14, 1923, aged 63 years. Funeral services conducted by the Rev. S. G. Posey, pastor First Church, Biloxi. Born in Winston county, Miss., and married a Mr. Ferguson of that county. After the death of her husband she moved to Shuqualak, Miss., thence to Beauvoir, March 23, 1923.

August 12th, 1923, she was married to Mr. B. F. Grantham, inmate of the Home.

She became a Christian while young, was baptized into the fellowship of a Baptist church, and died in full assurance of salvation through faith and trust in Jesus Christ the Son of God.

"I am the way, the truth and the life," John 14:6. "He that believeth on me hath everlasting life," John 6:47. "He that heareth my words and believeth him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." 1 Thess. 4:14.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

C. M. SHERROUSE.

MORE ABOUT MATERIAL THINGS AND THE HUMAN BODY

If we, the saved, could ever realize how closely connected and how inseparably interwoven our physical bodies and our spiritual life are linked together, we would be more careful how to treat, and use our bodies. The Apostle Paul says: "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service".

Now if it is our "reasonable service" (and we know it is or the inspired apostle would not have said so), how may we do it? It is perfectly plain, but it is hard work.

"A living sacrifice"—Deny the body the privilege of using its members (the eye, the ear, the hand, etc.), as instruments of unrighteousness—to gratify the human desires of the flesh; although the desires, in the most part, may be perfectly legitimate; eating and drinking to excess, beholding too much of the beauties of the things of the world; listening too eagerly to the evil things, and running to things of pleasure—make the body a busy body: but make it busy in the things of the Lord. Encourage the body to cause the use of its members to be instrumental in righteousness, and in so doing it becomes consecrated, holy. Not absolutely sinless but holy in the sense of being "set apart" in the works of God. How? By being temperate in all things, temperate in eating, temperate in drinking. Cause your eyes to come in contact with the open lids of the Bible, or other good literature. In-

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HERROUSE.

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cline your ear eagerly to the truth, touch not, handle not, the things that are tempting to the flesh. But use your hands in turning the pages of the Bible more. And when used in physical labor to gather material substance—then use them to open the pocketbook liberally for the advancement of the cause of Christ. And instead of allowing your feet to take you in the way of pleasures, let them carry you to a place of secret prayer, and to God's house for worship and service.

There are so many ways that we have the privilege of using our members of the body as instruments of righteousness. And when we "put off" the deeds of the old man (which is the flesh) and "put on" the deeds of the new man, which is the new, or spiritual mind, then are we "presenting our bodies a living sacrifice", and they are "holy", that is, "set apart" by consecration, and acceptable unto God.

Why are these sacrifices necessary? Because they are essential to fellowship with God. And without fellowship it is impossible to bear fruit. Remember that our bodies are the temple or dwelling place of the Holy Spirit. Think of your dwelling house all defiled with filth, and dirt, trash, and unpleasant odors. Could you dwell in it with any degree of satisfaction? The Holy Spirit dwells in our bodies even though it is unkept. But it grieves Him to dwell in a defiled tabernacle.

Think of your dwelling house clean and tidy and you can get a glimpse of how the Holy Spirit is pleased when we keep our bodies presented "holy" "acceptable unto God".

Then He will lead, then He will guide in the way of truth, then He will fill us with the spiritual wisdom and knowledge of God, and the result will be fruit. How careful we should be with our bodies; they are not our own, they are God's. We should not over-work them; we should not over-feed them. But we should use them for work. We should nourish them with wholesome food, and we should indulge them in enough legitimate recreation to keep them fresh and fit for service, for they are God's house, God's habitation, and from their tongues and pens the Spirit pours out the blessed gospel that God says is His power unto salvation to every one that believeth.

Of course I know that it is the spiritual mind that does the works, but it can not work through any other medium except the human body, and if it is constantly defiled by gross sin God will destroy it by placing it in a premature grave, but "he himself shall be saved yet so as by fire".

J. E. HEATH.

CHURCH IS 100 YEARS OLD

Brushy Fork Baptist church, the oldest in Copiah county, celebrated its one hundredth anniversary yesterday. A large number of the old members were present at the centenary celebration, and many people from the Conn neighborhood, in which the church is situated, and

from the surrounding country attended the celebration. An interesting program was given, the founding and records of the church being the keynote of the talks.

The welcome address was delivered by the pastor, Rev. M. A. Davis, and the church covenant was read by J. H. Purser. Interesting talks concerning the church and subjects of vital importance to Baptist congregations were made as follows: Church history, S. P. Morris; "My Connection and Association With Brushy Fork Church," J. H. Purser; "Pioneer Baptist Achievements in Mississippi," Rev. S. R. Young; "Faith," Owen Williams; "The Baptist Outlook," Rev. Bryan Simmons.

The feature of the day was "Church History," by Rev. S. P. Morris, which took the audience back to the pioneer days when Mississippi was scarcely a state, the old slave days and the time of the dreadful yellow fever epidemic of the '70s. The Brushy Fork church was founded on August 30, 1823, six years after Mississippi became a state, and six months after Copiah county was constituted. The church was founded by Rev. John Burch and Rev. Jacob Stampley with only five members. Rev. John Burch was a native Virginian, having come to Mississippi territory in 1794, and for many years was pastor of the old Salem Baptist church, and many of his descendants still live near the church which he founded. The other founder, Rev. Jacob Stampley, came to the Natchez country from South Carolina in the spring of 1781, when the British overran that colony in the war of the revolution. He was a member of the Curtis colony which settled along Cole's Creek. If he had been at the church today he could have told of Indian massacres and the persecution of Protestants under the Spanish rule before the United States acquired this territory. Elder Elisha Flowers was also one of the pioneer pastors of Brushy Fork, coming to the Natchez country from Vermont in 1775 and settled in what is now Claiborne county near Port Gibson.

From the foundation of the church until 1842 there are few records, but in that year the records show that there were 20 members. In 1845 the first mention is made of negroes, three slaves being reported as members. The number of slaves continued to increase until 1866, when 56 negroes were enrolled as members of the church. This was true of all the churches of that period, the slaves being members but usually sitting in the "slaves gallery," which remains in many of the old churches to this day. In 1864 the membership reached 118, almost half of whom were negroes. The desolation wrought by the Civil War is shown by the fact that in 1869 there were only 33 members, and as the slaves had been freed, no negroes were allowed to be members.

The church weathered the reconstruction period and went through the terrible yellow fever epidemic of 1878 with the truly remarkable record of not a single member having even had the disease. "In the months from July to October the yellow fever raged; all communication was

cut off; neighbors, friends and brothers shunned each other. Not one member took the disease." So the church records run.

An interesting story is given by the church records of members who were punished for offenses against the church doctrine. A sister was cited for dancing. Next a deacon resigned because the church would not properly deal with a long list of wayward members who were charged with drinking, swearing, dancing and selling liquor and Sabbath breaking, and again a member reported his daughter for dancing. In due time all made acknowledgment and were forgiven.

A better day arrived when, in 1883, Rev. S. R. Young became pastor. Mr. Young is still a well loved pastor of several churches in Claiborne county, and he was present at the celebration.—Commercial Appeal.

PROGRAM

The Woman's Missionary Union, auxiliary to Copiah Association, will meet at the Baptist church, Crystal Springs, Miss., October 12, 1923, beginning at 9:45 A. M. All are cordially invited to attend.

9:45 A. M.—The woman's hymn, "Come Women, Wide Proclaim." Devotional, "Stewardship", Mrs. A. C. Cockrell.

Welcome address, Mrs. W. A. Gilmore.

Response, Miss M. Colie Covington.

President's message.

Reports, Association leaders and local societies.

Prayer, Mrs. W. H. Barrow.

Hymn.

Business.

Address, Mrs. R. L. Bunyard, vice-president first district.

Noon, 12:30 P. M.

1:30 P. M.—Report on Missions, Mrs. L. M. Dampere.

Orphanage and Christian Education, Mrs. Dr. Ramsey.

Hospitals, Mrs. W. W. Price.

Ministerial Relief, Mrs. J. D. Norwood.

State Missions, Mrs. M. S. McNeil.

Home Missions, Mrs. L. H. Yarbrough.

Foreign Missions, Mrs. Hugh Erwin.

"A dollar each quarter From each mother and daughter."

Report of nominating committee

Closing hymn and prayer.

7:30 P. M.—Young People's Program.

Processional, "The Son of God Goes Forth to War".

Devotional—Follow Me, Mrs. Irl Barrow and Mrs. L. M. Dampere.

Pageant, Mississippi.

Address, Mrs. L. R. Williams.

Y. W. A. hymn, "O Zion Haste". Benediction.

The five-year-old daughter came from school, and the child's mother, noticing how tired she looked, asked her if there was anything wrong. The little one replied: "Oh, nothing, mother, only I was worrying about you."

RESOURCES

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Mississippi Baptists Responsible Boards Paying Big Interest

READ THIS

FROM FOREIGN MISSION BOARD

"Our debt just now (September 21) is about a MILLION AND A QUARTER DOLLAR. Unless a great change takes place in our income we are going to be at least two million dollars in debt by the first of January. For the year ending September 1st, 1923, we have paid out \$59,570.79 for interest."

Mississippi's indebtedness to the Foreign Mission Board up to September 1st, 1923, based on our quota in the 75 Million Campaign, was \$215,346.60.

FROM HOME MISSION BOARD

"On September 1st our total indebtedness amounted to \$656,370.00. We have had to pay out for interest from May 1st to date something over \$20,000, and for the fiscal year ending April 30th, our interest on borrowed money amounted to \$45,610.44."

Mississippi's indebtedness to the Home Mission Board up to September 1st, 1923, based on our quota in the 75 Million Campaign, was \$139,313.47.

What Are We Going To Do About It?

The Home and Foreign Mission Boards laid out their work on the strength of our promises. They have been very conservative. They have spent about half what the pledges of Southern Baptists warranted. Yet their achievements have been marvelous.

In view of the wonderful opportunities of these Boards; in view of their great burden of debt—can Mississippi Baptists fail to pay them what we owe? Is it right for us to let them pay interest on our debt?

The answer is with you—the pastors, the deacons, the church leaders, the church members, those who promised the money, those who signed the pledges. What will your answer be on October 31st?

Baptist Convention Board

R. B. GUNTER, Corresponding Sec'y
Jackson, Mississippi

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